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# Zion's Herald



THE LATE BISHOP WILLIAM TAYLOR  
Missionary Bishop for Africa

## Summer Campaign in Porto Rico

As a church we are far behind our duty and our opportunities in Porto Rico. We are not doing our share with other churches in proportion to our position as the largest Protestant Church in America. The present time marks a crisis in the religious history of the people of Porto Rico. Special efforts are making on the part of the Roman Catholic hierarchy to recover lost prestige and control. Success in this would raise a barrier to the true Americanization of the island. The movement appeals to existing anti-American sentiment and will intensify it. It is semi-political in character. We can only forestall it by utilizing the present disposition of the people to give ear to the Gospel message.

We propose a special Summer Campaign for the purpose of reaching untouched or unoccupied fields. Our plan is:

1. To utilize during this summer vacation the services of a number of students from other Spanish-speaking countries who are preparing for the ministry in schools and colleges in the United States. Porto Rico is so accessible that they can be sent at comparatively small expense. The people here will hear them gladly, and their testimony as coming from other Spanish American countries will have great influence.

2. To send out as colporteurs and exhorters converted young men from our own congregations. This will be trial service for them, and show us who are God's choice for future work.

3. To put into circulation as widely as possible portions of the Scriptures and well-selected tracts and books, organizing classes and congregations for systematic reading and study of this literature. We confidently expect: (1) Conversions: The Word will be "confirmed by the signs following." (2) The creation of numerous small congregations or classes to be cared for under our itinerant organization. (3) To dissipate doubts and misconceptions, to forestall the malicious misrepresentations of the enemies of the truth. Will you help us?

I shall be in New York city to perfect arrangements for this campaign about May 20. If you are willing to help us send me your name and address, and make payable to Dr. H. K. Carroll, secretary of the Missionary Society, any contribution you may be able to make, no matter how small you may think it. Even if unable to give, send your name and address, that we may send you our Porto Rico literature and be assured of your participation in our concert of prayer and service for Porto Rico.



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CHARLES W. DREES,  
Superintendent of Porto Rico Mission.  
San Juan, P. R.

## The Time Limit Again

[From Nashville Christian Advocate.]

WE had something to say on this subject a few weeks ago. The subject is so important that we desire to return to it again. It is a matter of history that the limit was actually taken off by the General Conference of 1866; and that this action was reconsidered the next day because Bishop George F. Pierce, a man of vast influence, threatened to resign unless this course was pursued, saying: "I will not hold an office which makes it my duty to move men unless the law makes them movable." But some one may say: "Are not all preachers movable at the end of each year, even with the time limit removed?" Theoretically, yes. Practically, no. The changing of one man implies the changing of others. No matter how important it is that the incumbent of a given place should go, he cannot be sent away unless provision is made for him elsewhere. Suppose there is such a combination of influences as renders it virtually impossible to make such provision, what then?

Bishop McTyeire, then only forty-one years of age, was heartily in favor in 1866 of taking off all restrictions. But twenty years later he deliberately recanted his former views, and declared that Bishop Pierce had saved the church from a great disaster. A smaller man would have hesitated to acknowledge his own mistake so explicitly. But Bishop McTyeire was of proportions so large that he could afford to do it. In fact, it was characteristic of him that whenever he found himself moving on the wrong track he deliberately went back and took a fresh start. If Southern Methodism has known a greater personage, we are not aware of the fact.

## A School in Luzon

On Saturday afternoon ex-Secretary Long spoke at a banquet tendered by the Massachusetts Club in Boston. He reviewed briefly the service of the navy during his incumbency, and gave formal expression to his high regard for Admiral Sampson.

Toward the close of his address he turned to the Philippines and presented a pleasing picture of the conditions prevailing in the pacified section of Luzon. This picture is most gratifying now when the disappointed anti-imperialists are making their final desperate demand for abandonment, coupled with unsparing abuse of the army. Secretary Long said: "You hear of every case of wrong-doing. You don't hear repeated incidents and evidences and testimonies to the bettering of conditions. How significant it is that when I get home the minister of the little church in the village comes to me and reads me a letter from his sister. His sister is a teacher who went out from Massachusetts, as many others did, to the Philippines. She writes that she is in a little village 140 miles from Manila; that she and the other teacher are the only white people in that village; that they are there entirely alone; that there is not a military post within miles; that she is running a little school of seventy children; that the mayor of the village is a native Filipino, and that it is a case of almost ideal happiness and comfort and delight. That can be repeated over and over again."

This reference to the little school in a remote village of Luzon should have more influence upon the American people than all the instigation of Carmack, Rawlins, Culberson and company. There is progress in the Philippines. The people are beginning to understand us, in spite of

the misrepresentations of a few strife-stirring Americans. — *Rochester Democrat and Chronicle*.

## Old-Time Higher Criticism

A WRITER in the *Congregationalist* wonders why, if the higher criticism is so important, Jesus and Paul did not speak of it. The answer is an easy one, although the phrase was not then invented. No better example of the higher criticism can be found than those passages in the Sermon on the Mount, in which Jesus said, "Ye have heard from them of old time," etc., "but I say unto you," etc.; and Paul's statement in the third chapter of Second Corinthians is the very essence of the higher criticism, where he says, "Unto this day, whensoever Moses is read, a veil lieth upon their heart." — *Christian Register*.

## A Time for Calmness

It is a good thing not to go into hysterics over the revelations of cruelty in the treatment of Filipinos. For clearly proven cases there should be emphatic, but dignified, denunciation. This country cannot afford to have the world see that it sanctions inhumanity in any place where it is responsible for humanity. But for the many vague and uncertain romances which returned soldiers are now for the first time coming forward to relate there must be a suspension of judgment until their testimony can be sifted to the bottom, and the narrators are either disclosed as liars or are proven to have told the truth. And the mistake of judging the whole army by any one bit of testimony must be studiously avoided. Men are different in the army as they are different everywhere, and no judgment which lumps the whole as very good or very bad is either safe or reasonable. — *New Bedford Standard*.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Connecticut's Constitution

ON May 15, after spending over four months in deliberation and discussion, the Connecticut Constitutional Convention, which met at Hartford, adopted a plan of representation in the General Assembly which appears to give equal opportunities to both the large cities and the towns. It provides that the House of Representatives shall be composed of one representative from each town of less than 2,000; two for towns between 2,000 and 50,000, and one for each additional 50,000, and a Senate of 45. Of the 154 voting on the proposition, 88 favored it (just three more than the required majority), and 66 were opposed. The convention has adjourned, and in the due course of time the voters of the State will be given an opportunity to ratify or reject the new constitution. A large number of the delegates strongly favored the plan which became known as the "one and sixty" basis of representation — one representative from each town regardless of population and a senate of sixty members. The plan adopted provides for a House of 254 members, one less than the old constitution called for, and an increase from 24 to 45 in the Senate.

### Captain Hobson's Eyes

ONE of the interesting little by-plays in official and political life at Washington is the effort that Captain Richmond P. Hobson is making to induce Congress to place him on the retired list on two-thirds of a lieutenant's pay. His plea is that his eyes are affected, and that if he continues his work in the navy his eyesight will fail him. Unfortunately the law does not provide for the retirement of officers in Hobson's condition. He must actually lose the use of his eyes before the retiring board can take action. He, seemingly, must remain until he becomes blind or must resign. The latter alternative is not admissible because he has no private means and would be inhibited from following his profession as a private individual. He has appeared before the House Committee on Naval Affairs and explained the entire situation as he sees it, but the committee is unwilling to be con-

vinced. His only hope now seems to be to make a direct appeal to Congress. The opposition to Hobson's retirement comes largely from the Southern members, who do not approve of his surmised intention of retiring from the navy for the purpose of entering politics in his native State. His popularity as a hero would greatly disturb the plans and calculations of the older politicians in case he should run for Congress. They are, therefore, very solicitous about keeping the young man in the navy.

### Lewis Nixon and Richard Croker

WHEN Richard Croker stepped aside as the leader of the Tammany political ring in New York city last January, and Lewis Nixon, a gentleman of respectability and refinement, was designated as the titular head of the organization, there was much speculation as to how the new arrangement would work. Nixon had been assured that he would be boss in fact as well as in name, but the politicians shook their heads, and said Croker would still be the power behind the throne. The new leader has been attempting to guide the destinies of Tammany since his selection, but with indifferent success. One day last week he suddenly resigned, after making a warm speech at a meeting of the district leaders. He said he "could not retain his self-respect and leadership at the same time." One editorial writer, in commenting upon the affair, said it was as if a respectable mariner had endeavored to elevate a ship's crew composed of pirates. Mr. Nixon says he intends to devote himself to ship-building hereafter and make no further attempts to be a political leader. By his resignation he has gained the increased respect of decent people and at the same time uncovered Croker's purpose. That astute and unscrupulous boss attempted to redeem Tammany in the estimation of good people who had votes by placing men of spotless personal reputation like Shepard and Nixon in the lead. Nixon's revolt reveals in glaring light the fact that Croker is still the boss. The small leaders are now fighting among themselves for the honor of being Nixon's successor as the figure-head of the organization.

### Thomas Nast

THOMAS NAST, who was recently appointed Consul General to Guayaquil, Ecuador, is the original American cartoonist. His pictures of public men and illustrations of public events in *Harper's Weekly* during the war and after, made that publication famous. Boss Tweed, the original Croker of New York, became known in the homes of America through Nast's caricatures of him and his henchman. The modern American cartoon as it now appears in many illustrated

papers is the outgrowth of Nast's methods. There are three stock figures which now play an important part in political cartoons that emanated from his fertile brain — the elephant as a type of the Republican Party, the donkey for Democracy, and the tiger for Tammany. For reasons which have not been given to the public Nast has not exercised his rare skill in recent years. He says he has withdrawn from politics, but there are undoubtedly deeper reasons. It may be that he is doing penance for some of his merciless pictorial "misdeeds" of the past. However this may be, the hand of the old artist has not forgotten its cunning. Just before his departure he drew a fierce-looking picture of himself with valise and umbrella bag in hand and sent it to Secretary Hay with this message: "Say the word, and I am off." He told a reporter that he made himself look as ferocious as possible because of the difficulties encountered in Ecuador by his predecessor, Consul General De Leon.

### American Initiative and Generosity

EVERY American heart thrills with patriotic pride over the promptness and liberality of our people in sending food, clothing and medicines to the sufferers in Martinique. It is a conspicuous exhibition of the rare quality of initiative which is giving the United States the lead in the affairs of the world. The action taken by the President, Congress, and the committees in the cities was quick, comprehensive and effective. Official red tape was unceremoniously cut into fragments, and the necessary machinery of the Federal government was directed to the accomplishment of one thing — to get relief to the victims of the volcanic disaster as speedily as possible. In New York city the president of the Chamber of Commerce, after consulting with a few members, bought by telegraph a shipload of provisions which chanced to be in the vicinity of Martinique, and had it sent to Fort de France. Later at a public meeting his action was endorsed by cheers.

Another feature of the relief movement is that it is disinterested. Martinique belongs to France. The people do most of their trading with the mother country. Other nations are shut out by a high tariff. There is little probability that the northern part of the island will be inhabited again soon. The relief that is being sent is not only for immediate needs, but for the purpose of sustaining the people until they can become established on a self-supporting basis. There was no hesitation because of race prejudice. Over three-fourths of the inhabitants are negroes of the happy-go-lucky kind, who live only for the present. Americans asked a

questions, but acted because humanity was suffering and needed help at once.

Popular outpourings of money for disinterested succor are common to the thought of the people of the United States, but they are a cause of amazement to Europeans. It is hard for the people of the Old World to conceive of a nation or an individual who would act from other than purely selfish motives. The Europeans, however, are waking up, and are making a fairly good showing. England has put all her available resources in the neighborhood of Martinique at the service of her neighbor, and the King has commanded the colonial secretary to use whatever money he may need in caring for the victims on St. Vincent. France has been deeply touched by the generosity of America, and has sent a special note of appreciation to President Roosevelt.

#### Conditions on the Stricken Islands

**R**ELIEF work and the disposal of the dead are being carried forward as rapidly as possible in Martinique and St. Vincent. Mt. Pelee is still active, but not violent. Occasional showers of cinders, intense heat, and the fear of another outbreak greatly hinder the work of clearing up St. Pierre. The eruptions on St. Vincent have subsided, but the island is covered with ashes varying in depth from a few inches to several feet. An area sixteen miles square is overflowed with lava. All vegetation has been destroyed and many estates have been obliterated. About 1,800 bodies have been found. The total number killed is estimated at 2,200. Three thousand refugees are being fed and sheltered by the government near Georgetown and Kingstown. Water famine is causing more distress than lack of food. Many of the rivers and lakes have disappeared, and only in the southern half of the island is there any living water that can be reached. The cable repair ships find that the sea bottom has been so changed that a new chart of that part of the Caribbean Sea will be necessary. New reefs have been thrown up where the water has been of great depth, and all vessels must be navigated with great care.

#### Strike of the Coal Miners

**A**T the convention of anthracite coal miners held in Hazleton, Pa., last week, attended by 760 delegates, the men voted to continue the strike which began on May 12. A plan was also formed to enlist the bituminous coal miners in a general suspension of work, and thus hasten the crisis. Half a million wage-earners are affected directly by the strike, including the miners, crews of the coal-carrying railroads, and office employees. If the miners can carry out their plan of putting a stop to the mining of both kinds of coal, it would not be long before the industries of the East would be paralyzed. This could be accomplished before the miners are starved into submission to the operators. There is such a scarcity of coal that as soon as the strike was declared the price was increased \$1 a ton. John Mitchell, president of the miners' union, did all within his power to persuade the convention not to strike, but the men were determined to act.

Senator Hanna is exerting himself to the utmost to bring about a settlement. The hopeful features of the situation are the conservatism of President Mitchell, the activities of Senator Hanna and the Civic Federation in the interest of peace, and the imperative demand of the public that a settlement be reached at once.

#### President Loubet and the Czar

**P**RESIDENT LOUBET of France is the guest of Czar Nicholas of Russia this week. The visit is purely diplomatic, and is designed to further emphasize the cordial relations that exist between the two nations. The Czar called upon President Loubet last year, witnessed the great field manoeuvres of the French troops, and was most extravagantly fêted by the authorities. Later came the announcement of the alliance between Russia and France. Now the President goes to Russia largely as a matter of ratification of the treaty. The world looks on and wonders what will be the outcome of this remarkable agreement between a despotism and a republic.

#### King Alfonso XIII

**T**HE ceremonies attending the ascension of Alfonso XIII. to the throne of Spain, on May 17, were very elaborate and imposing. Other governments were fully represented by special missions. Dr. J. L. M. Curry was the envoy from the United States. Marked attention was shown him by the King and his mother, which was due in part to the fact that Dr. Curry was Ambassador to Spain when Alfonso was born. It was evident, also, that the most friendly spirit is felt toward the United States by the Spanish court. On Sunday an anarchistic plot to kill the King was discovered, and the authorities have arrested six medical students, a printer, a carpenter, and a mason. An investigation is in progress.

#### The Kaiser's Good-will

**I**T is quite evident that Emperor William is exceedingly desirous of cementing the good feeling existing between Germany and the United States. Last week he offered to present a bronze statue of Frederick the Great to the people of America in commemoration of the visit of Prince Henry to this country. This happy action was suggested by the frequent mention of Frederick the Great and his friendly attitude toward this Republic in its early days by speakers during Prince Henry's tour. President Roosevelt is asked to select a site for the statue. He thinks it would be very appropriate to place it adjacent to the new war college to be established in Washington on the arsenal grounds.

#### Cuban Republic Launched

**I**N the presence of thousands of people from all parts of the island the Stars and Stripes came down and the flag of the Cuban Republic was hoisted on Tuesday of this week. The actual ceremony was very simple. General Wood read a document providing for the transfer of the government, which was signed by President Palma. Then General Maximo Gomez raised the Cuban ensign on the

flagstaff of the palace. Governor General Wood and Mrs. Wood have received a number of handsome presents from Cubans and Spaniards in Havana. They will return to the United States immediately. All employees of the government were paid up to May 19. They must now look to the Cuban Government for compensation. The question of reciprocity with Cuba is still before Congress, and the probability is quite strong that no action will be taken.

#### EVENTS WORTH NOTING

**BRITISH MINISTER TO CUBA.**—Lionel E. G. Carden, who has been consul general in Cuba since 1898, has been promoted to the rank of Minister to Cuba.

**JAPANESE NAVY.**—Japan is planning to begin the construction of four battleships, two armored cruisers, fifteen torpedo boat destroyers, and fifty torpedo boats in 1904.

**TAX ON LEGACIES.**—The House has passed the bill introduced by Representative McCall providing for the refunding of taxes paid upon legacies and bequests for the uses of a religious, charitable or educational character under the war revenue act.

**MACLAY'S BOOK EXCLUDED.**—An amendment to the naval appropriation bill, excluding Maclay's History of the Navy as a text-book from the Navy Academy, ships' libraries, and all parts of the naval establishment, has been adopted by the House.

**DANISH TREATY.**—The Danish Parliament has postponed the ratification of the sale of the Danish West India islands to the United States until after the approaching general election in Denmark, which means that no action will be taken until next autumn, if at all.

**MINE DISASTER.**—Between 175 and 225 men and boys were killed by a gas explosion in the Fraterville (Tenn.) mines, Monday morning of this week. Out of the entire number in the mines at the time of the disaster only one man escaped, and he is so badly injured that he is expected to die.

**TORNADO IN TEXAS.**—A tornado swept over Goliad, Texas, on Monday, wrecking the place, killing nearly 100, and injuring 103. A strip of the town two blocks wide and one mile long was swept clean, 150 stores and residences being demolished. Governor Sayers has issued an appeal for help to all towns and cities having a population of 3,000 and over.

**MEAT RIOTS IN NEW YORK.**—For several days last week there was serious rioting in the East Side, caused by the sharp increase in the prices of meat sold by the Jewish butchers. The shops were raided and the meat thrown into the streets. Jewish women were the instigators of the disturbances. Some of them were clubbed by the police, whereupon the officers were assaulted by the men.

**REVOLUTION IN HAYTI.**—Hayti is in the midst of another periodical revolution. President Sam has been forced to resign and leave the island, and now the factions are struggling for supremacy. A provisional government was formed on May 12 under M. Boisrond Canal, a former president, but it appears to have little prestige. About the time ex-President Sam left the island General Firmin, late Haytien minister in Paris, was proclaimed president at Cape Haytien, and it is said that the whole north and northwest of Hayti have declared in his favor. The outlook at present is that there will be severe fighting between the northern and southern revolutionists.



## THE FLAMING TORCH

AT Palo Alto, Cal., Monday morning, May 19, having just passed his 81st birthday, the "Flaming Torch" — for by this significant, symbolical name the poetic children of nature in Africa came to know Bishop Taylor — ceased, in one sense, to give forth its light on earth. But in a deeper sense it is not so, for, as Longfellow well says, —

"When a great man dies, for years beyond our ken  
The light he leaves behind him lies upon the paths of men."

William Taylor was indeed a great man, and his light will long illuminate the world. He was one of the most robust and striking characters of the century, to be classed with Charles Spurgeon, Henry Ward Beecher, George Müller, Dwight L. Moody, and Phillips Brooks — the only Methodist among the six. His career had in it elements of marvel and of far-extended usefulness surpassed by none of those mentioned. As a world-wide evangelist he has no equal since St. Paul. A poetic friend in California likens him also to Abraham in faith, to Enoch in his close walk with God, to Daniel in integrity, and to David in his loving heart, adding, "In his holy consecration he is peer among them all." And none who knew him well will feel disposed to question the estimate. No one page, or many pages, of the HERALD can give an adequate account of the life of this hero, so eminent in "the wars of the Lord;" but, so far as our space permits, we will try to outline his labors.

Of Scotch-Irish stock, he was born May 2, 1821, in Rockbridge Co., Virginia, the oldest of eleven children. Converted in early childhood, he promptly joined the church; but it was only after many wanderings, mainly through lack of right teaching, that he was finally restored to his standing in the family of God, at a camp-meeting, about 10 P. M., August 25, 1841. He immediately took to preaching, and in the next year, October, 1842, went on his first circuit under the presiding elder. In April, 1843, he was received on trial in the Baltimore Conference, and for the next six years, in the hills of Virginia and Maryland and in the city of Baltimore, he gave full proof of that ministry which exhibited already much of that extraordinary power over men which attended it all his days. Revivals followed him from the first.

His call to California came through Bishop Waugh, in September, 1848, and proved to be, in the most emphatic sense, from God. His answer, in this as in every other similar case of his life, was prompt and decisive: "Lord, here am I." And so said his equally devoted wife. Nor did either of them ever have a moment's regret for following this or any other of the manifest leadings divine.

They landed in San Francisco, after a voyage from Baltimore of 155 days, September, 1849. Here for seven years, till October, 1856, he carried on street preaching amid the lawless, godless crowd that then thronged that country, serving also in a pastorate of two years at the First Methodist Episcopal Church and five years in the seaman's work of the port. "The great tribulation of my life," he writes, "was occasioned by the wreck and ruin of our Seamen's Bethel enterprise." This came about through no fault of his, but by means of a financial panic and fire. He was advised to repudiate the whole indebtedness, since he was in no way responsible for the disasters, but this he firmly refused to do. How should he pay it? "I settled," he says, "two principles of procedure — first, that I would not ask or receive gifts of money for my lost cause, but depend solely

and entirely on the profits of my book sales; and, second, that in every case I would do my best by preaching and altar services for seekers of salvation before I would mention books or my need of funds; and I stuck to these principles to the end of the chapter." To carry out this program he embarked, in October, 1856, with wife and three children (two had been buried in California, and a third soon after died), for Panama and New York, where he safely arrived.

The next five years saw him busily engaged in evangelistic labors, first in the Eastern States, then in the Western, and subsequently in Canada. It was in the fall of 1857 that for the first time he visited New England, attending the Newmarket camp-meeting in New Hampshire, and meeting both Father Taylor of Boston and Rev. Dr. William McDonald. At the close of the camp-meeting he spent about a fortnight in Boston preaching at the Seamen's Bethel and at Hanover St. and Bromfield St. Churches, getting acquainted with Dr. E. O. Haven, then editor of ZION'S HERALD, Dr. Twombly, and others. He says: "I have never held protracted revival services in New England, but have labored in different years at very many of their camp-meetings, and greatly admire and love our New England people."

## Book-Selling and Debt-Paying

How did the book-selling and debt-paying enterprise succeed? His first book, "Seven Years' Street Preaching," was put on the press at the Methodist Book Concern as soon as he reached New York in 1856. He soon after issued "California Life Illustrated," which had a circulation of 35,000 copies; then came a smaller volume, entitled, "Address to Young America and a Word to the Old Folks," of which 25,000 were sold. A fourth book, "The Model Preacher," speedily followed, and 30,000 copies of this were called for. In subsequent years, while on his long voyages, he wrote "Reconciliation, or How to be Saved," "Infancy and Manhood of the Christian Life," "Baptism" ("written on top of the cook's galley above the sweep of the seas that threatened to engulf our ship," sailing from Rio to New York), "The Election of Grace" (20,000 copies sold), "Christian Adventures in South Africa," "Four Years' Campaign in India," "Ten Years of Self-Supporting Missions in India," "Our South American Cousins," and others, closing with "The Story of My Life" and "The Flaming Torch in Darkest Africa." What the total circulation of these books has been it would perhaps be impossible to say, but evidently it would mount up into the hundreds of thousands. He personally sold over \$200,000 worth of them. It was his custom at the close of each service on week-nights, about ten o'clock, to announce that the books could be procured of him after the congregation was dismissed. He gave them clearly to understand that he would receive no money in the shape of presents, that his evangelistic labors were given gratuitously, and that it was through his books alone that he paid his traveling expenses, supported his family, and liquidated the debts incurred in California. In some cases he had agents who sold the books for him. When Henry Reed, a wealthy friend in England, handed him, in 1866, a check for £100, he declined it, in accordance with his usual custom, but consented to receive, and did receive, very large sums from this beneficent Christian indirectly, as payments on book account. Mentioning a large gift taken by his wife, he says: "She had, perhaps, in that respect more sense than her husband, in that she never refused money when it

was offered to her." In later years he not only received but solicited very extensive sums for his African and Indian work.

## Australia

While laboring in Canada, in February, 1862, he was the guest of a physician, Dr. James Brown, who had spent some years in Australia, and who so urged upon him the religious needs of that new country that, after waiting upon the Lord about it, he felt called to undertake the mission. His family returned to California, and in May he took passage for Liverpool. He did not reach Australia till the summer of 1863, having spent the intervening time mostly in England and Ireland doing evangelistic work, and partly in Palestine surveying the "Lord's Land." While in London at the beginning of 1863, he published a pamphlet entitled, "Cause and Probable Results of the Civil War in America," sending out for free distribution 11,000. It materially aided in correcting the public opinion of Great Britain at that critical time, President Hayes declaring some years afterward that this pamphlet circulated in England at that time was worth more to our cause than a regiment of soldiers at the front.

His work in these southern colonies covered a continuous period of nearly three years — from 1863 to 1866; then after an absence of three years he put in fourteen months more of labor in the same field. The exact number of converts in his meetings is not recorded, but some indication of the success achieved is found in the fact that during the first three years there was a net increase of over 11,000 in the membership of the Australasian Conference, and by the close of the second period 10,000 more had been added. On the second visit he found no less than sixteen young ministers who had been brought to God during his former campaign.

It was while he was in Victoria that he made the acquaintance of Rev. James Smith, a Baptist missionary from Delhi who first interested him in India and made him to know the possibility of reaching thousands there with the English language, and the great work waiting to be done for and through the Eurasians. So he purposed to take in that country on his way home to California. It was not, however, so to be. His family joined him at Sydney, and the eldest son, Stuart, was very soon taken down with a fever, the only possibility of recovering from which, the doctors said, lay in proceeding to South Africa. This accordingly was the next providential move.

## South Africa

The ship which carried them anchored in Table Bay, March 30, 1866, and they sailed away from the same port for London the last of October in the same year. The intervening seven months were crowded with most fruitful labors, extending through Cape Colony, Kaffraria, and Natal, covering a coast line of a thousand miles. Into the details it is not necessary nor possible to enter. Surveying the matter in his latest book, after thirty-one years, the evangelist says: "Truly those were marvelous times, days of Pentecostal power when the Spirit of God was poured out upon the people and shook the centres of heathenism. Its manifestations began soon after my arrival, and 1,200 souls were converted among the English-speaking colonists. This was followed by a seven months' campaign among the natives of Natal and Kaffraria, and the missionaries enrolled over 7,000 converts from heathenism."

Reaching London in the latter part of December, 1866, he entered, without delay, as

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## STALE MANNA

THE dispensation of the wilderness march was not made in the interests of the indolent. There was no special reason, so far as the power required was concerned, why the manna should have been gathered fresh every day. But it was necessary that the wandering host should be kept in a constant sense of its vital relationship to the God of infinite supply. It was more important that the people's consciousness of dependence and gratitude for gracious care should be kept alive than it was that their physical desires should be satisfied. And so it was God's wisdom which decreed that the people could not live on stale manna.

We need to learn that lesson. Stale manna stands for past spiritual experiences and for tastes of the Divine kindness in the long ago. These do, indeed, have permanence in the spiritual life, but they are not sufficient to minister to the fresh spiritual wants of each new day. The man who tries to feed his soul on the food of a past experience is doomed to failure; it is the attempt to live on stale manna. The growing life of the spirit demands for its maintenance a fresh sense of the nearness and goodness of God which shall be new every morning. In the midst of our busy days and hard work there must be time for the gathering of the soul's means of subsistence, and it is the path of death to let our days become so congested with other interests that we miss the morning watch for manna-gathering and the opening of the life toward God.

## RESTORATION OF TIME LIMIT

WITH many of our most candid and conscientious friends who are in love with our present unlimited pastoral plan, some things are not apparent. It seems to us, from our somewhat outside and impartial view-point, that the movement for the change came from the preachers and the Bishops rather than from the laymen. We have conversed with many intelligent laymen all over the country, and to our minds but a relatively small proportion of even our most influential men were at all eager for the removal of the time limit. Of course here and there we have found an earnest layman who seemed to think that nothing else would meet the wants of the church. But the vast majority of the laymen with whom we have talked felt creepy and uncertain about the change and much preferred to have the limit on, with some wisely-worded provision for extreme cases, where it seemed evident to all that the pastor should remain more than the allotted time.

We followed with open mind and heart the debate on this question at Chicago two years ago, desiring only that God would guide to what was the best possible thing for our Methodism. We inquired as to the voice of the church, as manifested in the call of the people, and there seemed to be but a few feeble petitions from the churches, asking for this radical change, before the General Conference. One could but feel that there was some tendency in the air to legislate too far in advance of the wish of our people. And this is scarcely ever a wise and

safe thing. As the discussion waxed warmer on that crisis day in Chicago, an anxious delegate turned and whispered in the ear of an influential friend that so much was at stake for our church in this movement that, rather than make a serious mistake, we could afford to wait four years longer, and in the meantime find out what the great heart of our church really desired. It was suggested as a wise move that three propositions be sent down to the laity and ministry to be voted on: 1. The three-year limit. 2. Five-year limit. 3. The removal of the time limit. We have an idea of what the result of such a vote would be. At any rate, after such a vote we should know at least what the church wanted; and that would be worth a good deal. This proposition was urged upon a distinguished preacher as the safest way out, and his reply was that it did not matter what the rank and file of the church wanted; the brains of the church should fix it for them and bring them up to it. It may be possible to do that. We cannot tell.

As it impresses us, there can be but little objection to churches asking for certain preachers, if afterwards they are willing to submit to the ultimate action of the cabinet, which will faithfully and fairly consider all of these requests, as well as the needs of all the churches and preachers connected with whose interests no requests or calls figured. This is the only fair, unselfish, Christian course that lies open to Methodist churches. For any church to insist upon having its chosen man utterly regardless of the general good of all the churches, is to foster the spirit of caste and develop narrow selfishness. Of course none of our churches wish to do this.

As it lifts itself before our mind the purpose of a law is to benefit and bless the many and not the few. Is it not possible that this new law of ours will work in just an opposite direction? With a reasonable time limit on, and a clear clause of exemption covering emergency cases, both classes would be protected; and all should be willing to make mutual concessions.

Those who are the closest to the machinery do declare that it is more difficult to make the appointments under the new rule than under the old. On the old plan a certain definite number of men were compelled to move by expiration of time, and a considerable number had but a year longer to stay and were not loth to move. With this large number loose, others were not unwilling to be moved because of the considerable number of churches that were to be opened up by these changes. This gave the presiding Bishop much more room to turn in than he can possibly have under the present plan, and because of this fact he is enabled to make a much better cast of appointments.

We have heard it suggested, and it does not seem unreasonable to us, that churches are not as patient with pastors under the new rule as they were under the old. In their eagerness to get hold of their permanent pastor the somewhat slow and timid men do not really have a fair trial. Under the old rule the laymen good-naturedly said: "Oh, well, he can't stay but a few years at any rate." And he stayed and often won their hearts. Now is it not the

nervous tendency to say: "He doesn't suit. Is not our sort. Better change. We must get a man that can stay with us." And the pastor is brushed aside without a decent trial. In such an atmosphere is there not some danger that the commercial spirit will dominate our churches and the preacher come to be looked upon as the church's hired man?

We can but notice that our friends on the South (Methodist Episcopal Church, South), and our friends on the North (Methodist Church of Canada), do not seem to think, from their observation and study, that we are very much better off on account of our radical change.

## The Pageantry of Mourning

WHEN Jacob died in Egypt, his distinguished son Joseph applied for a leave of absence from the august Pharaoh, that he might go up and bury his father in the land of Canaan. Pharaoh having granted this request, a huge funeral ceremony was arranged for, the servants of Pharaoh, and the elders of his house, and all the elders of the land of Egypt joining to swell the ranks of that great company of weeping Israelites who, attended with chariots and cavalry, carried the deceased patriarch to his last resting-place in the cave of the field of Machpelah. The nomad stragglers of the desert must have been very much impressed by that sinuous procession tolling over the sands, and they prudently refrained from any acts of brigandage. It would not have been healthy to attack that caravan. The curious Canaanites were so affected by "the mourning in the floor of Atad" that they immediately misnamed the spot—alter the Egyptians instead of alter the Israelites. Probably the spears of the Egyptian cavalry impressed them more than the bowed forms of Joseph and his companions. That was a remarkable piece of funeral pageantry from beginning to end. Finally Joseph returned to Egypt, as he had engaged to do, and reported for duty again to Pharaoh—for whether Jacob lives or dies, the tasks of life must go on. Probably the caravan returned to Egypt at a much livelier gait than it came up—just as today in the army the bands play a slow dirge marching to the cemetery, but make quick time home to the tune, "The girl I left behind me!" Whether in Egypt or in America the moral is the same—honors to the dead, then speedy service again to the living.

A very impressive exhibition of funeral pageantry—very modern, and yet medieval—has recently been afforded in New York, in connection with the death and burial of Archbishop Corrigan. In two days 140,000 people, drawn from mingled motives of affection, respect, admiration, curiosity, superstition, or what not, pressed to the magnificent cathedral that they might view the body of the Archbishop lying there in state. On Friday, May 9, a most imposing procession of cardinals, archbishops, priests and choir boys wended its way to the cathedral from the parish house near by, while 400 policemen and a volunteer guard of honor from the 69th Regiment of New York militia did duty in the vicinity. After celebration of the mass by the venerable Cardinal Gibbons, Archbishop Ryan pronounced a glowing eulogy, distinctly Romanist of course in conception and view-point, yet chastened in style and tremulous with emotion.

The whole function was a splendid spectacle of pious pageantry. Rome knows how to make the very most of such an occasion. The publicity drawn to its institutions by such occurrences is sweet to its soul, and



thereby, in great part, it lives. Vitiating as the sermon of Archbishop Ryan was by its assumption of the efficacy of prayers for the dead, and blinded as are all consistent Catholics to the fulness and freeness of the sacrifice of Christ, there yet breathed in the exercises the spirit of at least a willing consecration to high Christian ideals, and of appreciation of the worth of genuine manhood whether found in prelate or peasant. And Archbishop Corrigan, despite the Roman Catholic twist to his whole mental make-up, was a good man and citizen. He was narrow as all Catholics are in so far as they are consistent Catholics, but he was not insincere. According to his lights he did what he could for the world. As a citizen his influence was on the side of temperance, purity, Sabbath-keeping and civic honesty. Therefore it was not inappropriate that the President of the United States should send a wreath to be laid upon his bier—not to recognize him as an archbishop of a prelatical church, but to honor him as a faithful citizen of the Republic. Those who knew the dead Archbishop best speak of him as a modest, unassuming man, the retiring ascetic, not the applause-loving platform-haunter. "His humility," said Archbishop Ryan in his funeral sermon, "seemed to make him timid. I know, on the testimony of Cardinal McCloskey, that he did all in his power to prevent his name being sent to Rome for the dignity of the archbishop of New York. He feared the awful responsibility. So did some of the greatest bishops that ever lived, but when they had to accept the office they became the bravest." Archbishop Corrigan was conspicuous as an organizer, and under his superintendence the Roman Catholic Church in New York has wonderfully developed its material resources. He has been properly compared to the prudent McCloskey, who "conquered without fighting," rather than to the belligerent John Hughes of disputatious fame. His reputation among his own followers stood unassailed. How much he was regarded may be evidenced by the chance remark of a young store-boy as he handed out a parcel to a customer, when, without the subject having been referred to in any way, the young man—alluding to Archbishop Corrigan—of his own volition exclaimed: "We have lost a great man!" In his own way the Archbishop was a great man, and the Protestant Canaanites beholding the mourning in the floor of Atad are constrained to exclaim: "This is a grievous mourning to the Roman Catholic Egyptians!"

#### Reluctant but Conclusive Testimony

THE *Springfield Republican*, in a recent issue, under the head, "Protest of New York Clergymen," said: "A large number of New York clergymen have issued an appeal to their clerical brethren throughout the country 'to protest against the conditions in the Philippines revealed by testimony before the Senate committee on affairs in the Philippine Islands.'" Then it gives a list of "the New York clergymen who have signed this appeal." The distinguished and eccentric Dr. Charles H. Parkhurst of New York city is the first, and then follow less than twenty-five others, only four of whose names we are able to recognize. One only is a minister of the Methodist Episcopal Church. For his own reputation and that of the denomination we withhold his name. Did the *Republican* really mean to convey the impression that twenty-five were "a large number of New York clergymen?" Without the necessary data at hand to verify our opinion, we venture the statement that the Empire State has three thousand

clergymen. Are twenty-five, therefore, representative of the whole, and has a protest which can secure so few signers any significance whatever? But that was not the whole of the matter. It appears that Rev. Dr. Joseph R. Duryea, in declining to sign the appeal, wrote this interesting and conclusive letter:

"My sense of justice to the American troops in the Philippines will not permit me to sign the protest. The tendency of this Senate inquiry is to make the army bear the blame of an immoral policy of subjugation begun four years ago. The conduct of our soldiers as a whole has been, under the horrible conditions of life in the islands, remarkably praiseworthy. I have been in correspondence with officers and men in different sections and know that the cases of savagery are not general. I only wonder that, under the stress of the climate, and contact with the natives, our men have maintained the discipline and self-restraint that has in the main characterized them. If the Administration and Congress—representing a majority of our people—have not learned by this time that tropical possessions in the East are not the destiny of our people, they are blind to the facts of nature these four years of experience have taught. If it will be of the slightest use you are at liberty to publish this letter."

As touching the question of "atrocities" charged against our entire army in the Philippines, the above is one of the most noteworthy and convincing pieces of testimony that we have seen. The witness speaks from unquestioned knowledge, but he is a reluctant deponent. He is an anti-imperialist, but with so strong a sense of justice that he will not be silent when our Philippine army is impugned. We thank the *Republican* for introducing such irrefutable and conclusive evidence of the facts in the case.

#### Heresy Ending in a Tragedy

THE Presbyterian General Assembly, which began its sessions in New York city last week, is likely to be affected in its deliberations not a little by the agitation occasioned by the death of Vincent Noll. He was the graduate of Union Theological Seminary, New York, who failed to secure a license from the presbytery. Mr. Noll expressed the belief upon his examination in April that Adam was an allegorical and not a historical character. His application for a license was held under advisement, and a little while ago he was visited by a committee seeking further information. This committee was favorably impressed and recommended the granting of a license. In the meantime weakness and worry hastened dissolution from quick consumption. Though he could not have lived long, probably, there seems to be no doubt but that the action of the presbytery accelerated his death. Being a young man of exalted spiritual character and deeply interested in Christian work and service, his death has awakened severe and general criticism which is felt by the Assembly. And yet what else could the presbytery do, in view of its past and its well-known theological standards? Is the historicity of Adam to be waived by a church which has been bound to it in all of its denominational life as one of the distinctive articles of its creed? There was no consistent stretch of tolerance or charity by which the presbytery could have yielded its historic faith to meet the contention of even this very worthy and fatally ill young man. For, if Adam is to go at this young theologian's request, the integrity of Paul, the Great Apostle, is to go also; and the Westminster Confession drew its hyper-Calvinism from Paul's declaration concerning the headship and fall of the race in Adam.

The heresy of this young man has a wider reach than the liberal and secular

press seems to apprehend. We deeply regret that he should have been so sorely distressed by the action of the presbytery, and that his death was hastened thereby, but we submit that the censure visited upon it is not justified by the facts which have appeared. The elimination of Adam as a historical character, and the implied attack upon the integrity of the teaching of Paul, involve more than the hasty critics suppose. These are new attacks upon the evangelical church at large, which will be resisted with good reason and vigorous faith.

#### PERSONALS

—Rev. John Graves, the oldest member of Troy Conference, died at Saratoga, N. Y., May 13, aged 95 years. He was a native of Corinth, Orange County, Vt., and joined the Troy Conference in 1834.

—Miss Jennie E. Scott, field secretary of the Freedmen's Aid and Southern Education Society, who has been so indefatigable and useful in presenting this cause to the Methodist churches, is at the Sanitarium, Clifton Springs, for a few weeks of needed rest.

—Score one for Charles M. Schwab, for whose spirit and methods we have not much sympathy. Last week he gave an employee \$200 because he had refrained from drink for one year. Schwab found him drunk on one occasion and offered him \$100 if he would not drink for a year. When he found the man had kept his promise, he gave him \$200.

—The imperturbable Colonial Secretary, Mr. Chamberlain, in addressing a body of American and Colonial journalists in London last week, mixed a measure of irony with his humor in saying: "Great Britain is not yet a dependency of the United States. Although some people seem to think that some day the British Empire will be included in the 'North American Trust.'"

—Hon. William J. Bryan, late Democratic nominee for two successive terms for the Presidency, and now editor of the *Commoner*, is visiting Cuba to obtain material for an article for a New York weekly paper on the turning over of Cuba to the Cubans and to investigate conditions there generally. He will remain about ten days. So prominent a man is not above doing journalistic work. The public press lays the best talent of the country under tribute.

—Rev. E. M. Taylor, D. D., will preach the graduation sermon at East Greenwich Academy, East Greenwich, R. I., Sunday, June 8. In the evening of the same day Bishop Mallalieu will preach the alumni sermon. Rev. W. F. McDowell, D. D., secretary of the Board of Education, will give the address before the literary societies, Monday evening, June 9, and Rev. M. J. Talbot, D. D., of Providence, will deliver a historical address at the coming centennial, Thursday afternoon, June 10.

—Of Joan of Arc, whom the Roman Catholic Church is soon to canonize, Walter Savage Landor long ago wrote: "Had Jeanne d'Arc been born in England and fought for England, the people at this hour, although no longer slaves to idolatry, would almost worship her. Every year would her festival be kept in every village of the land. But in France not a hymn is chanted to her, not a curl of incense is wafted, not a taper is lighted, not a daisy, not a rush, is strewn upon the ground throughout the whole kingdom she rescued."

—Virginia is the mother of the two Washingtons—George and Booker—the one from proud Mount Vernon, and the other



from the squalid slave quarters on the plantation; the one traced his lineage back to royal old England, the other to the wild jungles of Africa; the one hewed his way to power with the sword, the other with his pen and tongue; the one reigned in the White House, the other reigns at Tuskegee. As the years go by, it may be difficult to determine of which of the two we are most proud.

— Bishop Hamilton is dedicating churches in Boston and vicinity.

— Rev. Dillon Bronson and wife, of St. Mark's, Brookline, sailed this week to spend the summer in Spain and Switzerland.

— Rev. L. W. Staples, of First Church, Waltham, has been invited to preach the baccalaureate sermon at Kent's Hill Seminary and Female College, June 8.

— Rev. H. Kihara, of Drew Theological Seminary, formerly of our Pacific Coast and Hawaiian Japanese missions, will sail for Japan, June 4, and begin work in the Japan Conference.

— Rev. S. L. Hamilton, of Los Angeles, has been appointed to take charge of the Shasta Retreat. It is a Chautauqua assembly up under the shadow of Mt. Shasta — a most romantic and healthful spot.

— After starting a movement to secure a much-needed new church at Montevideo, Bishop McCabe started on his trip across from South America to Europe to hold the Italy and other European Conferences.

— Miss Mary De F. Loyd, of our school in Mexico City, has been obliged to return to the United States on account of the serious breaking down of her health, and is now at the sanitarium in Battle Creek, Mich., for treatment.

— Rev. J. H. Worley, D. D., will substitute for Bishop Thoburn, whose health will not permit him to attend and conduct the series of district missionary conventions which fill such an important place in his Open Door Emergency Movement.

— The Conference Stewards and Preachers' Aid Committee of the New England Conference met on May 5 and elected Rev. L. B. Bates, D. D., president, and Rev. J. W. Higgins, secretary, to succeed Rev. Dr. J. H. Mansfield, who has been the faithful secretary for eighteen years.

— Rev. Frederick Wiseman, who has come to this country as the fraternal delegate to the General Conference of the Church South, is the son of the late Rev. Luke Wiseman, and was reared in the atmosphere of Wesleyanism. He is about forty years old and a fine scholar and speaker.

— Mr. Alexander Millan, of Cambridge, and Mrs. Susan F. Swett, of South Hanson, were married at the bride's home, Sunday afternoon, May 4. Rev. D. M. Cleveland, pastor of the Baptist Church in South Hanson, and brother-in-law of the bride, performed the ceremony. Mr. and Mrs. Millan will reside in Cambridge, where Mr. Millan has been in business for many years, and where for more than twenty-five years he has been an honored and faithful member of the official board of Epworth Church.

— Prof. W. W. White, of Montclair, N. J., is engaged to lecture on "The Writings of Luke the Physician" during the month of June at the Moody Bible Institute, Chicago. The course is complete in itself, and is intended for pastors and others who can spend only a limited time at such an institution as the Moody Institute. Dr. White will also deliver several addresses on "How to Teach the Bible." Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, New York, is also ex-

pected at the Moody Institute on June 24 and 26. Dr. James M. Gray, of Boston, will be the leading lecturer during July and August.

— Rev. A. B. Kendig, D. D., has returned from California, and will supply the pulpit of St. Mark's, Brookline, four Sundays in June. In July he will supply churches in New York and Brooklyn, and in August will occupy the pulpit of Hanson Place Church. Dr. Kendig's address for the summer will be Egypt, Mass.

— Rev. James A. Francis, the new pastor of Clarendon St. Baptist Church, this city, preached his initial sermon on Sunday, making an excellent impression. He came from New York city, where he was pastor of the Second Ave. Baptist Church, which he founded. Seventeen years ago he was baptized by Rev. Dr. A. J. Gordon, having been a Presbyterian before that time. We wish him the largest success in his new pastorate. It is a great privilege for any man to take up the work of Dr. Gordon of sainted memory.

— At North Augusta, Me., on Tuesday evening, April 29, occurred a pretty church wedding, the contracting parties being Miss Florence I. Cudworth, daughter of Rev. E. S. Cudworth, pastor of the church, and Mr. Herbert M. Simpson, of Wait's River, Vt. The ceremony was performed by the father of the bride, assisted by Rev. C. F. Stilson. Maurice Springer, of Sidney, was best man, and Bessie Stilson was bridesmaid. The church was tastefully decorated with evergreens, potted plants, and cut flowers, and was packed with people. A short program was rendered: An original poem written for the occasion was read by Julia M. Williamson, the wedding march was played by Miss Jennie Lord, Mrs. C. R. Dutton gave an organ selection, Miss Georgie Ballard sang, and the little Misses Amy Teague and Marion Tillson sang a duet. Mr. and Mrs. Simpson will reside with the bride's parents, Rev. and Mrs. E. S. Cudworth.

— The golden wedding anniversary of Rev. and Mrs. J. P. Cole was celebrated at Norland Grange Hall, East Livermore, Me., May 9. Early in the forenoon the people began to assemble, until over a hundred were present. At noon a bountiful dinner was served. In the afternoon Presiding Elder Southard had charge of the exercises. A granddaughter of Mr. Cole, Miss Annie Pauline Cole, played the Wedding March. Prayer was offered by Rev. W. H. Foster, who has just passed his 90th milestone, after which all united in singing "Nearer, my God, to Thee." Rev. and Mrs. Cole, Rev. and Mrs. Foster, and Mr. Isaac Mason (a brother of Mrs. Cole, 79 years old) and his wife, were seated on the platform. After a recitation by Miss Elva Smith, remarks were made by Rev. M. K. Mabry, Rev. J. R. Clifford, Rev. E. R. French, C. W. Haskell, C. W. Brown and Rev. W. H. Foster. Rev. J. R. Clifford sang a solo, Rev. F. O. Winslow recited, and poems were read from Rev. J. W. Smith, Isaac Mason, and Mrs. Folsome. Rev. S. D. Brown then presented Mr. Cole \$50 in gold, with bills enough to make up \$90, beside a large number of valuable gifts from friends near and far.

— In the absence of the editor from the office, we venture to quote the appended appreciative paragraph from the *Northern Advocate* of last week:

"It was an unexpected pleasure to receive a call last week from Dr. and Mrs. Charles Parkhurst of Boston. They were en route to Clifton Springs and stopped over in Syracuse to visit the University, and to call upon friends. They were surprised and delighted to see for themselves the complete equipment of the institution and learn of its rapid and substantial growth. Dr. Parkhurst also wished to go to the graves of

Bishop and Mrs. Jesse T. Peck. It was a disappointment that he could not plan to remain over Sabbath and occupy one of our pulpits. ZION'S HERALD, under Dr. Parkhurst's long and able editorship, maintains and extends the record of past years. Its editors have been among the strongest men in our denomination. As a religious publication it is conservative, scholarly and progressive, relied upon, quite justly, as one of the best. Our memory of it dates back to Sundays and rainy days in boyhood, thirty years ago, when, lying flat upon the floor, we read its stories, really enjoying its large pages which made the floor a necessary make-shift for a reading-room table. The proportionately large heading we also remember distinctly. In manhood we have fed upon the intellectual and spiritual food of ZION'S HERALD greatly to our strengthening and help for present duties."

## BRIEFLETS

It is worth a day's thanksgiving to discover a new point of view.

We are obliged, regretfully, to defer the account of the dedication of the new Methodist Episcopal Church at Danielson, Conn., until next week, as the report of the services, with accompanying electros, reached the office too late for insertion in this issue.

The *Philadelphia Record* property was sold at public auction last week for \$2,864,000. This shows the phenomenal money value put upon a first-class daily newspaper plant today.

That the Protestant Episcopal Church proposes to have an active part in the civilization and Christianization of the Philippines — which is to come in good time — is evidenced in the fact that Bishop Brent, who sailed last week for his diocese, had \$100,000 presented to him to be used in constructing cathedral, school and bishop's house in the city of Manila. The name of the donor of the money is withheld.

In the hymn of the marshes it is the broken reed that makes the sweetest music when the wind blows.

Secretary Moody of the Navy and Admiral Dewey attended the recent dedicatory services of the building for the Naval Branch of the Young Men's Christian Association in Brooklyn. Miss Helen Gould, who gave the building, made a brief but very fitting address, and a fine portrait of the late Rear Admiral Philip was unveiled.

We heartily commend the act of A. M. Todd, the "peppermint king" of Kalamazoo, Mich., who last week inaugurated a profit-sharing system among his several hundred employees. The plan provides that the employees shall, at the close of each year, be entitled to the same dividend on what they have earned for the year as is received by the stockholders of the company on a like amount of stock. Such a spirit and practice would soon put an end to the bitter strife between capital and labor.

It is very likely to be with the average man as with many a tract of most uninteresting and commonplace-looking country: He is worth mining for the sake of the coal and iron that are in him.

A pastor called one day recently on a very prominent man of his church, who had been quite active for a long term of years and had now become an invalid. At the close of the pastor's prayer, as he rose from his knees and softly wiped his eyes, he looked into the face of his trustee and noticed that his eyes, too, were filled with



tears. His lips quivered as he said to his pastor: "I lie here thinking and praying for the church for hours at a time." What a blessing to a church is its shut-in brigade!

Not long since we heard of a preacher who repeated his morning sermon at the evening service in the same church. His explanation of this unique and unusual

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## A DAY'S STOP BY THE WAY

### Editorial Letter

LEAVING Boston for a few days' stay at Foster's Sanitarium, Clifton Springs, N. Y., we stopped over a day at Syracuse to note the growth of a great University. By the courtesy of Chancellor J. R. Day we were driven from our hotel early in the morning to the grounds of Syracuse University. Seldom have we beheld a more impressive and hopeful sight for our denomination. On an eminence, in a tract of land including eighty-four acres, are situated the grounds and majestic buildings of the institution. Chancellor Day succeeded in securing, a few months ago, thirty acres

electrical and civil engineering, and practical chemistry. Other courses will be added. The most thorough theoretical in-



CHANCELLOR JAMES R. DAY  
Syracuse University

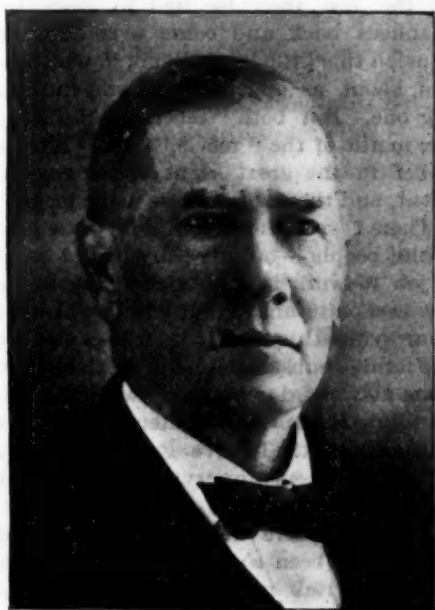
struction will combine equal thoroughness in practical knowledge. Men will both learn and do things.

It is an occasion for general gratification throughout the denomination that it is no longer necessary for our students desiring courses in applied science to go away from our own schools in order to secure the best instruction. We are happy to present herewith the face of the generous donor of this building and its thorough equipment. That Mr. Smith is not a Methodist in his denominational affiliations renders his benefaction all the more striking and highly appreciated.

Chancellor Day has exhibited a rare qualification. He has a way, without pressing or boring wealthy men, of helping them to learn for themselves that their greatest privilege lies in using their wealth in making Syracuse a really great university. We heard this incident which well illustrates Dr. Day's now well-known plan and habit. In the first financially crucial years of his administration, when the income from invested funds was reduced almost to zero and it looked as if the institution would

public, asking for personal gifts and general collections. At a meeting of the board, when the outlook was unusually dark, one trustee pressingly urged the Chancellor to commence such a "begging" campaign; but when asked his opinion, he said: "No, brethren, I cannot do it that way. I am not fishing for minnows, but for whales." And when the nagging trustee asked him where his whales were, our informant said that Dr. Day answered with a smile: "One of them [referring to John D. Archbold] is here, and there are others." Lyman Cornelius Smith is another "whale;" and, indeed, the Chancellor has caught a large school of them. We do not know any other man in Methodism who possesses in such high degree the art of laying hold of wealthy men and making them his generous and enthusiastic allies. He does not prod them to give; indeed, in some instances he feels constrained to check and restrain their generous impulses. The reason of it we find in the fact that he has never disappointed them — that his plans and movements have been so wise and fruited so well that they trust his judgment implicitly.

Dr. Day combines, in a marked degree, wise business judgment with all of his



REV. CHARLES N. SIMS, D. D.  
Pastor First Church, Syracuse, N. Y.

of land which joined the original campus. It was a very wise and far-seeing purchase.

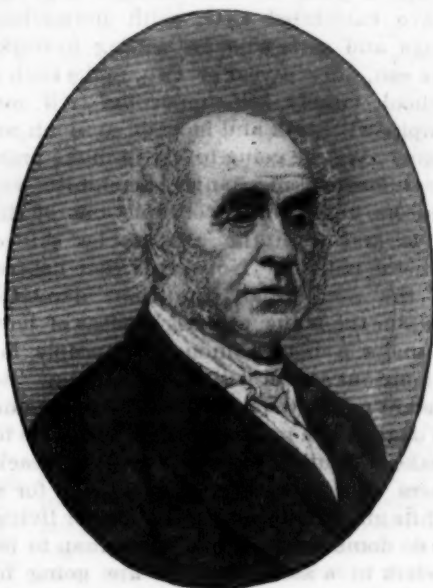
In the eight years that Dr. Day has been at the head of the university, several new buildings, thoroughly modern, beautiful in architectural design, and finely adapted to the purposes of the broadening and exacting demands now made upon all universities, have been erected. During the past year, a College of Applied Science, founded by Lyman C. Smith, Esq., the well-known manufacturer of the Smith Premier typewriter, has been added. The building is an elegant stone structure, capable of accommodating twelve hundred students. It contains ample laboratories for testing machines in mechanical engineering; and for motors, generators, etc., in electrical engineering; departmental libraries, recitation and lecture-rooms. The entire top of the building is occupied by a beautiful and unique drafting room. For the present the machine and woodworking-shops will be located on each side of the main hall or entrance. As soon as required, other large buildings will be erected, and this one will be devoted to theoretical instruction entirely. It is the intention of the founder of this college that it shall be equal to anything of its kind in the country. The courses now in operation are mechanical,



LYMAN CORNELIUS SMITH  
Founder of College of Applied Science

ambitious plans. He is determined to make Syracuse University the equal of the best in this country. He sees what is necessary, and plans for it in a large, prophetic and practical way that appeals to successful business men. The growth of this University is remarkable. When Dr. Day came to it, eight years ago, there were six hundred students; there are now eighteen hundred. Under his leadership it has become a cluster of co-ordinate colleges, having nearly 100 professors and instructors. The permanent endowment of one million dollars, which the munificent gift of Mr. Archbold makes possible, is sure to be raised. There are students not only from every section of this country, but from twelve different countries in all. The institution is co-educational, with about three hundred girls. The relation of the two sexes is perfectly natural, each being an inspiration and help to the other. "I have never made a rule," said the Chancellor. The students love and revere him. His relation to his faculties is delightfully sympathetic and helpful. The city, which is a model, having a population of 125,000, with elegant homes, is very proud of the University and of its head.

We were very happy to meet, while there, and to present to our readers, Dr. Day's predecessor, Rev. Charles N. Sims, LL.D., pastor of First Church, that city. Dr. Sims is



BISHOP JESSE T. PECK  
One of the founders of Syracuse University  
practically have to quit work, there were men on the board of trustees who pressed the Chancellor to go from town to town and present the university to the Methodist

having a very successful and enjoyable pastorate. Dr. Day and family attend his church, and between these two great men there is and has been the most sympathetic and fraternal relation. This fact was very happily shown when Dr. Day introduced the writer to Dr. Sims. "This is the man," said Dr. Day, "who made my success possible." "And that is the man," said Dr. Sims, in a flash, "that made the work I did permanent and worth doing." The unselfish appreciation of these men, each for the other, attests the real greatness of both.

But there is one other name that in common justice for the church at large we desire to link with these two, making a trinity that will deserve to be grouped in connection with the making of this University for all time. His dust rests in yonder cemetery just on the border of the campus. Dr. Day led us reverently to his grave and monument; and there, chiseled into the granite shaft, we read these fitting and just words:

In memory of  
REV. JESSE T. PECK.  
A Christian man.

A Bishop of the Methodist Episcopal Church.  
One of the founders of Syracuse University.  
Died, May 17, 1883, aged 72 years.

The Methodist Episcopal Church has never done this Bishop justice. He planned great things for this University and for the church; and, barring some surface infirmities which were not sins, he lived a great life for the church. He was the first Methodist Bishop we ever saw, and we shall carry to the grave the impressive sense of his profound devotion as it was exhibited in the first Methodist Conference that we ever attended, and from which we took our first appointment at Danville, Vt., some thirty years ago. We would make a long pilgrimage for the privilege of attending, once more, an Annual Conference that was pervaded with the spiritual glow, the singleness of purpose, and the unquestioned trust in God, which Bishop Peck gave to that session of the Vermont Conference.

It is a great privilege to be permitted to do any permanent work for our church and for the establishment of the kingdom of Christ, but the most significant, far-reaching, and continuous in blessing is that which it built into our institutions of learning. Wealth thus planted becomes germinant seed that is perpetually bursting into life, ever fruiting and reduplicating itself. Dr. Day is doing a monumental work in leading men of wealth to recognize this gracious fact. May the heaven introduced at Syracuse pervade our entire church, and bring a similar dispensation of giving to all our institutions of learning!

As a guest at Chancellor and Mrs. Day's table, we learned, as we expected, that the University is the absorbing and pervading interest of the family. A suitable home is provided for Dr. Day in the Bishop Peck residence. The Bishop desired and intended that it should become the home of the Chancellor of the University. Mr. Archbold, the exhaustless friend of the Chancellor, insisted that the house should be renovated and thoroughly improved within, and spent several thousand dollars in doing it before Dr. Day moved in. Is there anything more beautiful on this earth than to see men who possess the ability to accumulate money using it in this generous and practical way as a blessing to others? May the "tribe" of John D. Archbold "increase!"

Let us remember that all a man really has to do in this world is to put himself in

the right place. He is not responsible for the places things seem to be put in. That is God's concern. And it is not at all unlikely that God may sometimes show him that things are in their right places, after all.

### DOWN IN DIXIE

REV. S. A. STEEL, D. D.

ONE of the chief needs of the South today is industrial education for the masses. We are in the midst of a wonderful material development down in Dixie. Skilled labor is needed from field to factory. It is true that we are spending millions every year for education; but we are not meeting the demand. A great deal of what we are doing is out of relation to the practical needs of the country. Great stress has been laid on the industrial education of the Negro, and the success achieved in this direction at Hampton, Tuskegee, and other places, has awakened us to a sense of the importance of doing similar work for the poor white people of the Southern country. It is a field of almost unlimited possibilities. Our public school system in the rural districts is wholly inadequate to accomplish the work; and the provision made by the State for technical and industrial education is out of the reach of the great majority of the poorer classes.

So I have undertaken to establish a school at Lumberton, in southern Mississippi, that will do for the poor white people exactly what Booker Washington is doing for the Negroes at Tuskegee. The citizens of Lumberton have given me a thousand acres of land, and enough money to pay my teachers for a year, and we expect to open in the fall. It will be a manual-labor school, where poor boys and girls can learn a trade and acquire a good English education, and pay all expenses with their work. On land exactly like ours, and not far away from us, a man last year made \$500 from an acre of radishes; \$300 and \$400 are made on strawberries from an acre; molasses from sugarcane easily yields \$100 an acre. And so on. You can grow almost everything in unlimited quantities, and two or three crops a year of some things. Now we have calculated that, with industrious boys and girls who are willing to work, we can, after a year or two, make such a school largely self-supporting. All our pupils will work and be paid so much an hour. We are going to try to make practical farmers, mechanics, machinists, engineers, and skilled workmen out of the boys, and train the girls to be skilled "home-makers." Nothing is more needed in the South than competent domestic help in the home, and right ideas of how to make a home, among the people for whom our school will be chiefly run. So we are going to teach the girls who come to us that the proper work of woman is to make a home. We are going to teach them that it is a great deal better for a white girl who has to work for her living to do domestic work in a home than to be a clerk in a store; and we are going to teach them sewing, laundering, cooking, dining-room service, the art of beautifying the home, and everything that pertains to model "housekeeping."

When a boy comes to us we make a thorough examination of him, weigh him,

measure him, and take a complete record of his physical make-up; then put him in a bath, scrub him from head to heel with soap, put him on the basis of twentieth-century, up-to-date civilized life, and make a man out of him. Don't you know I am going to have "experiences" handling the raw material in my "manhood shop!" Not far from where I have located, I was told that not long ago an old gray-beard came into town from the country. He was upward of seventy, and had never worn a pair of shoes! When the town folks laughed at him he laughed back and said, "What's the use of shoes?" During the war for the independence of the Confederate States the county adjoining the one where our school is, "seceded" from the Confederacy, repudiated allegiance to it, and set up for itself. Did you know that? Well, you may read about it in Maury's "Recollections of a Virginian." While you were suppressing the big "rebellion," as you called it in Boston, General Maury, who was in command of the military department of Mobile in the Confederacy, had to take some of the few men he had to keep the Yankees back, and come over here and squelch this little "rebellion;" which he did, about as effectually as you did the big one. But both "rebellions" showed the mettle of the "rebels," their intense belief in the great right of self-government, and their willingness to die for it.

There is splendid material in these poor white people—but my! my! my! what a job to work it up! I'm going to do my best on it, and I am sure I will have your sympathy, and if it chooses to take the form of substantial help, all the better. I am at work down here now, hard at it, handling stumps, and intensely in love with my task. I have great sympathy with the class I am trying to help, for I had a hard struggle myself as a boy. My parents were very poor. They had not always been so. My mother's father was a very rich man, owning six plantations and hundreds of slaves; but security debts, in one of the panics along in the 40's, swept everything away. He paid every dollar, and died a poor but honest man. One of these debts was settled by leasing a body of Negro slaves to the creditor for a certain number of years, after which they were to revert to his children, with all their increase. This time expired the very year that Mr. Lincoln issued the "Emancipation Proclamation," and the thirty-nine slaves that would have come to my mother as her part were set free, and as they were at the time within the Union lines, we never saw them. That stroke of Mr. Lincoln's pen doomed me to hard work; and as I mauled rails on the little Mississippi farm I gritted my teeth and vented many an execration on "Old Abe," who was responsible for my sweat. Of course it was a blessing in disguise; but we do not always welcome blessings that come *incog*.

By the way, speaking of stumps, reminds me of a good joke on a Northern man who came down here to show us "how to do it." He brought with him—what was a wonder in these parts—a stump extractor. Plow among stumps? No, not he. Now up in Michigan the trees have only surface roots, and the stump extractor is a great institution for the



farmer; but in Mississippi the pines have tap-roots almost as large as the trunk, and some of them seem as if they had started for China, they go so deep. So when the Northern man got his grappling chains fastened and turned on the power, the chains snapped like twine, and the machine broke, and the Northern man gave it up in disgust. And stumps are not the only subject down here where it is best for a Northern man to look at it from a Southern standpoint. See! I'm using dynamite on my stumps — yes, sir, sure enough dynamite. Mississippi stumps, like Mississippi ideas, are stubborn things.

I have no land to sell. I have a thousand acres for the school "campus," high, rolling, well-watered with running streams and beautiful as a park, with two railroads in full view — and you can't get an acre of that land for love or money. But there is plenty of land that can be had near by just as good, and there is no better place for Northerners who want to come South than the neighborhood of Lumberton. Send us down some real Yankees, some of the old-time sort, that you used to have up there when

"Yankee Doodle went to town  
Upon his little pony,  
Stuck a feather in his cap,  
And called it macaroni."

We hear down this way that there are not many of that sort left up there now — scarce as woolly bears, they say; and "Paddy from Cork" runs "the Hub," with small respect for the Puritan. Is that so? If it is, I'm sorry; for those old-time Yankees, if they did have some curious notions, were mighty fine folks. If there are any left, send them down. Governor Odell, of New York, was in New Orleans the other day, and he said that he would paraphrase Horace Greeley's famous "Go West, young man," and say "Go South, young man." Governor Odell is right. The South is the place where young men can win fame and fortune. It is the sunrise part of the Union, and southern Mississippi is on a high tide of prosperity. Why, the town of Laurel, not far from Lumberton, last year had two thousand people; now it has six thousand. They can't build houses fast enough to accommodate the newcomers in Hattiesburg. Healthy? Well, "I should smile" — as the sweet girl graduates would say. Didn't I tell you of a man over seventy who had never worn a pair of shoes? Yes, and since Uncle Sam keeps his hand on Cuba, we have no fear of any more yellow fever epidemics. By the way, I want him to keep his hand on Cuba, too. All this talk about the independence of Cuba and the Philippines, and other semi-civilized peoplets, is mere rhetoric, handy political thunder for partisan oratory. But business is business. I want Uncle Sam to run this government on square, honest, honorable business principles, as I think he has done in the main, and keep his hand firmly on Cuba and the Philippines, and build the Nicaragua Canal, and make the "trusts" tote fair, and everybody behave

themselves, and let Dixie boom. I do. Bang! bang! bang! — there, those are my stumps.

*In the Woods, Lumberton, Miss.*

### AMERICAN UNIVERSITY

#### Corner-stone Laying McKinley Memorial, Ohio College of Government

ON Wednesday afternoon, May 14, the corner-stone of the McKinley Memorial Ohio College of Government of the American University was laid at Washington, D. C., by Theodore Roosevelt, the President of the United States of America.

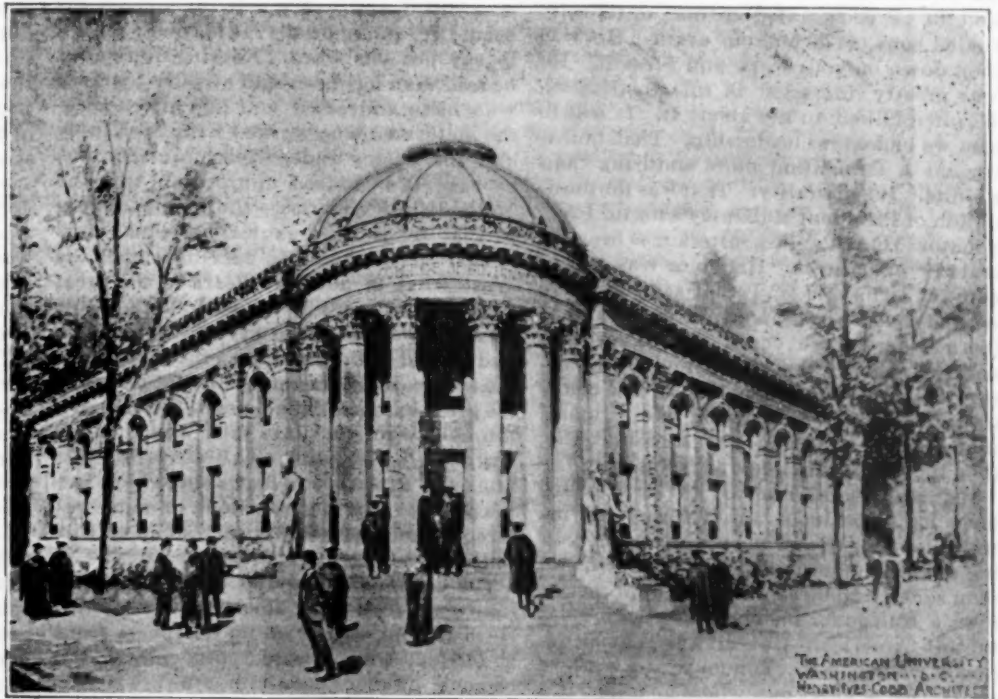
The University site is an ideal one. There could not be a better. Methodism may well thank God for it and the wisdom of those who selected it. It is not now in the Capitol City, but adjacent to it, and ere many years will be a part of it. It is on an elevated table-land northwest of the city, and from which in every direction an exhilarating landscape spreads out. To the west the foothills of Maryland and Virginia are distinctly visible. Toward the south and east are the wooded hills of the suburbs of Washington, the city, the Potomac, and beyond the hills of Maryland and Virginia. The Washington Monument itself, 555 feet high, is clearly seen on the lowlands of the city, and seems to be standing guard over this new monument to the great citizen of the nation our Father President suffered so much to rear.

The day of the celebration was a perfect one. Everybody was happy and hopeful.

chorister to lead them in singing the Gloria Patri, Old Hundred, and America. So his absence did not very seriously interfere with the full execution of the program. A hymn entitled, "The Living Stone," written for the occasion by President J. E. Rankin, D. D., of Howard University, was sung to the tune of "America." Responsive Scripture readings followed. Rev. J. F. Berry, D. D., our Epworth League man from Chicago headquarters, offered prayer. Then followed the speeches, four in number, not counting President Roosevelt's short address. Bishop Mallalieu's opening remarks were patriotic and movingly religious. He very gracefully conducted the exercises in Bishop Hurst's place.

It was befitting that an Ohio senator, Marcus A. Hanna, should be present on the occasion of laying the corner-stone of a building in memory of William McKinley of his own State. No less appropriate was the presence of Hon. H. B. F. Macfarland, the president of the Board of Commissioners of the city of Washington, a warm, confidential friend of Mr. McKinley, and of Dr. Frank M. Bristol, the martyred President's beloved pastor. Senator J. P. Dolliver, of Iowa, was also one of the speakers. The addresses were short, yet carefully prepared and well delivered. So much eloquence pressed together by four men within the space of one hour it is not often the privilege of any man to hear.

Senator Dolliver was at his best, and that is saying much. He began by saying that when he first heard of the American University scheme he thought it was chimerical,



McKINLEY MEMORIAL — OHIO COLLEGE OF GOVERNMENT

The arrangements were perfect. The invitations and printed program promised a rich feast, and the most enthusiastic could scarcely hope that every person to take part would be present. But, happy to relate, there was not a single embarrassing failure. The foundation of the new building was laid and ready for the first course of stone. The corner-stone was ready to be dropped into its place. Dr. W. L. Davidson was there to direct the exercises. Bishop Mallalieu was there to preside. President Roosevelt was there on time, attended by his private Secretary Cortelyou and Secretary of State Hay. All of the speakers were on time. The chorister was the only missing man; but Methodists do not need a professional

cal, a wild dream, a mere fancy. He was now glad that it did so impress him, for he had been led to watch carefully its slow development up to this hour, and to be convinced of its substantial character, its necessity, and surety of fulfillment. Its growth has been slow, and in the face of great difficulties; but all great institutions, especially educational institutions, notably Yale, Harvard and Princeton, have had small beginnings and slow growth. Man is strengthened by struggle; so are institutions. Higher education is dangerous when it turns its back on the moral nature. It is befitting that the Methodist Church should dedicate this building to good government and patriotism, side by side with the beautiful Hall of History. He referred to Lin-



coln's eulogy on Methodism, which sent more men to the field, more nurses to the hospitals, and more prayers to heaven in defence of the Union than all other sects combined. This new building is to perpetuate the memory of the ideal American citizen. While McKinley was one of the busiest men in the world, yet he always took time to vote. When Dolliver asked Mr. McKinley the philosophy of this habit, he was told, "The first time I voted was when a soldier in the ranks of the Union Army in the mountains of Virginia, and I was so impressed with the importance of the judicious exercise of my privilege as a citizen that I have never since failed to stand uncovered in a polling place at election time and cast my ballot for the candidates of my choice." Mr. Dolliver continued: "If our institutions shall ever be threatened with destruction, it will be through the indifference of our citizens. Such institutions as this which is being erected to the memory of our late President will do much to arouse interest in national affairs and impress citizens with the importance of the duties which have been imposed upon them. May we live to see the day when a diploma from this University shall be a passport of intellectual celebrity throughout the United States!"

Senator Hanna was shaken with strong emotion while delivering his short address. Every one felt that he was talking of a bosom friend when he lovingly mentioned the name of the much-lamented McKinley. Among other things, he said: "The laying of the corner-stone of this building, a foundation for a temple of liberty to be builded by the public spirit of men of my native State, and to be consecrated to one of its celebrated sons, is a notable event. He will look down on your work and bless it. He was greatly interested in this institution. He often talked to me about it. It was to him we looked for leadership. That building has a foundation more enduring than granite. It is morality. That was the foundation of President McKinley's useful life." Senator Hanna's last utterance brought tears to many eyes. His voice was full of emotion as he said: "If that sacrifice were needed that we might search our hearts to learn wherein we could do higher and nobler deeds; if that example were necessary to inspire the young men of this country with broader, higher, and more liberal motives of social and governmental life, then indeed His will, not ours, be done."

Mr. McFarland referred to Mr. McKinley's long residence in Washington, his warm love for it, and the propriety of erecting therein monuments to his memory, and then said: "None can be more appropriate than a college for the study of government in this American University. The situation is well chosen. Yonder to the west we see Harper's Ferry gap where he toiled as a soldier. To the east are the Capitol and White House, and to the south is Arlington wherein so many of his illustrious compatriots lie buried, and which we hope to see connected with this city with the McKinley Memorial Bridge. Here on this spot in the centre of the field where he spent the greater part of his life is to be a memorial to this patriotic citizen. Mr. McKinley took thought for all the institutions of the higher learning which are making this city a university centre. But most naturally he had a special and personal regard for the American University and gave its interests particular attention. We cannot doubt that he would approve its purpose to preserve that name and influence in this building as an opportunity and an inspiration to the youth of the country. No other name in our history stands more plainly for service and sacrifice than William McKinley's. No other name is more beloved or more re-

vered. The life, the death, of no other man has more power upon the lives of men. To work in the College of Government, raised to the honor of that great master of government, will be in itself a noble education."

Dr. Bristol's address was eloquence, every sentence of it. He was never more thrilling. His oration was a gem. A report like this cannot do justice to it. Here is one part, for example: "We read on this program of exercises a remarkable collocation of names—McKinley, Ohio, American! These names represent the ideal patriot, the ideal commonwealth, the ideal nation. Well may the College of Government of the American University bear the name of the State which has furnished so many brave soldiers and distinguished generals to maintain the Union of this Republic, so many intelligent and manly toilers to build up her prosperity, and so many wise and patriotic statesmen to construct her laws, fashion her institutions, and determine her destiny among the world-powers of civilization. And well may Ohio, that State of enviable distinction as the mother of great men, be represented by the name 'McKinley,' which in the splendors of its fame reflects immortal glory upon Ohio, upon Americanism, and upon our common humanity. From the beginning, the genius of Americanism has insisted upon the intelligence of democracy and the democracy of intelligence. Law-protected liberty is possible only with educated liberty. A free people must not long remain ignorant, for an ignorant people cannot long remain free."

When President Roosevelt was introduced by Bishop Mallalieu, the entire audience stood, and every man uncovered his head. He spoke briefly, as follows: "I am to say but one word. Nothing more need be said than has been said already by those who have addressed you this afternoon—the statesmen who worked with McKinley and the pastor under whose ministrations he sat. It is indeed appropriate that the Methodists of America—the men belonging to that religious organization which furnished the pioneers in carving out of the West what is now the heart of the great American Republic—should found this great University in the city of Washington, and should build the college that is to teach the science of government in the name of the great exponent of good and strong government who died last fall, who died as truly for this country as Abraham Lincoln himself. I thank you for having given me the opportunity this afternoon to come before you and to lay the corner-stone of this building."

The ceremony of laying the corner-stone followed. The great block of New Hampshire granite, swung on an iron hook from a derrick, was lowered into place, the cement having been smoothed by Mr. Roosevelt. The "Gloria Patri" was sung, and, at the President's suggestion, was followed by "Praise God from Whom all Blessings Flow," in which the President himself joined heartily. The presiding elder of Washington District, Rev. Henry R. Naylor, D. D., pronounced the benediction, and the exercises were concluded.

The President was very cordial with the people, holding an informal reception on the platform at the close of the exercises before taking his carriage for the city. It was a source of deep regret that the state of Bishop Hurst's health forbade his presence. Everybody thought of him, and many were the kind words spoken concerning him. He loved McKinley, and has lived for the American University.

It was a memorable occasion. The cause of the University gained much strength. The University is to be built. Such men as Senators Hanna and Dolliver will be

joined by as influential and indomitable men from other States, who will enter the ranks of the friends of the American University.

## PRESBYTERIAN GENERAL ASSEMBLY

THE General Assembly of the Presbyterian Church, composed of 600 commissioners, representing 32 synods and 232 presbyteries, convened, Thursday, May 15, in the spacious and elegant Fifth Avenue Church, New York city, formerly known as "Dr. John Hall's," but more recently served by the late Dr. Purves, and now by Dr. J. Ross Stevenson.

The sermon of the retiring Moderator, Dr. Henry C. Minton, was devoted to the theme, "The Enduring Mission of Presbyterianism." The discourse was not polemic in tone, while it was positive in its insistence upon the mission of a confessional church in an age when by many dogma is decried. Dr. Minton affirmed that the Presbyterian Church has not said with Newman that all there is in religion is dogma, nor with Schleiermacher that religion is all feeling or life. He declared that this is a theological age, "not profoundly so, but predominantly so, even though it may think otherwise of itself. In one breath we call our age intensely practical, and in the next intensely intellectual, and both are true. Men are thinking, intelligence is broader, if not deeper, than ever in the past, and it is always true that as men think, either broadly or deeply, they think their way back to the eternal problems of God." He declared that Presbyterianism is pre-eminently Protestant, and called attention to its characteristic loyalty to Holy Scripture. Headmitted, though, that Presbyterianism had not always done full justice to the emotional side of human nature. A true, strong note was struck in the preacher's insistence upon saving grace as supplementing the formal doctrinal testimony, and an earnest plea was made in behalf of missionary work, as was extremely fitting, in view of the Centennial Home Missionary celebration and the other missionary events that take place in connection with the Assembly.

The election of Rev. Dr. Henry Van Dyke, "of New York and Princeton," as Moderator was not a surprise, while it could not have been confidently predicted. Certainly he is not the least worthy of the several candidates placed in nomination. Even so august a body as the Presbyterian Assembly, which this year contains (as usual) many gray heads, is not averse to a little humor, and the nominating speeches, consciously or unconsciously, afforded a good deal of merriment. When a brother from Allegheny, nominating President Moffat of Washington, Pa., solemnly proclaimed: "What Western Pennsylvania is to the business world today, with its gas and its steel, that it is to the church!" the uncircumcised Philistines present from Manhattan smiled audibly. This good brother asserted that there are so many Presbyterians in Western Pennsylvania that men in that region are asked not if they are Presbyterians, but what kind of Presbyterians they are. The form of inquiry is: "Are you a U. P., an R. P., or a straight P.?" Dr. James F. Riggs, taking a simile from recent events in the West Indies, said that it was a mistake to suppose that the Assembly was a room full of old men sitting in front of a Moderator like rows of extinct volcanoes. The volcanoes were not all extinct, he declared, and it needed a good man "to keep them from blowing their heads off." An elder occasioned some amusement, when he rose to nominate Dr. Wilson Phraner, by



frankly admitting that Dr. Phraner was not "a perfect man," though he believed him sound in the faith and a man fitted for the Moderatorship.

Dr. Van Dyke's election means that the moderate liberals or liberal moderates in the Assembly are strong enough to get something done in the way of creed revision, if not excision, this year. It is because of the great struggle over creed revision which is anticipated that many have spoken of this Assembly as the most important ever yet convened. That remains to be seen, and perhaps the importance of a great convention after all is as much to be estimated on the side of practical missionary enthusiasm and efficiency as from the side of doctrine. The truth is, that the Presbyterian Church is carrying on its books more doctrine than it knows what to do with, or is putting to use. It might retire some of its metaphysics and at the same time be just as stoutly evangelical and reasonably orthodox as before. The conservatives fear that the liberals will hatch out finally into radicals, while not all the liberals have thought out their liberalism consistently or satisfactorily to themselves or others. As for the daily press, that, to apply a favorite adjective of Professor Bowne, is largely "illiterate" as to matters of doctrine. That God will guide the Assembly in its credal and other action every devout Christian, whatever his denominational name, hopes and prays; and that a great advance will somehow be registered in connection with its sessions, every one familiar with its personnel and in a position to gage its temper, believes.

X.

## THE SOUTHERN GENERAL CONFERENCE

"BETA."

AT the close of the third day's session I hasten to fulfil my promise and give you a brief account of the proceedings of the General Conference up to this time. It must be confessed that things have not gone as smoothly as might be desired. To begin with, the hotel accommodations at Dallas have proved to be very inadequate. It was understood in advance that ample room would be reserved for the delegates and officials who are necessarily present. The expectation in this respect has been disappointed. From the first day everybody has been crowded. If the crowding had stopped with putting two in a room, there would have been little complaint, but it has gone to the length of four or five in a room, and the end is not yet. The committee on arrangements seem very much worried over this state of affairs. They had made what they supposed was a perfectly plain contract with the hotels, but they did not take the precaution to reduce it to writing; hence, the confusion. It is very likely that the whole course of legislation will be more or less affected by the existing conditions, for I have observed that the slightest irritation of any sort has an influence upon the thoughts and utterances of an assembly. The Conference sessions are held in the Exposition Auditorium, a building which is quite beyond the city limits and reached only by electric cars. It is large enough, not merely to provide seating room for all the delegates, but also to accommodate a thousand or fifteen hundred spectators. The spectators are already here in full force, and are coming in increasing volume. They seem to take a great interest in whatever goes on, and their presence is not an unpleasant feature of the occasion.

No General Conference ever had so many formal welcomes from the community. Governor Sayers made an admirable address, as the representative of the common-

wealth. Strangely enough, the address was written, and closely read. This departure from established Southern usage was doubtless due to the fact that the Governor had never before stood up in the presence of an ecclesiastical assembly. He showed himself to be perfectly familiar with the institutions and history of Methodism. Quite probably his thirteen years' experience as Sunday-school superintendent gave him an intimate knowledge of "the language of Canaan." He was followed by Hon. Ben. E. Cabell, mayor of Dallas, a native Texan, and the son of a distinguished Confederate General. If Mr. Cabell's utterances were somewhat less elaborate, they were certainly not less cordial than those of the first speaker. Hon. E. B. Perkins, a distinguished lawyer, came next, saying wise and witty words in behalf of the two hundred thousand laymen of the State. Dr. Geo. C. Rankin, editor of *Texas Christian Advocate*, then spoke briefly but forcibly, for the seven hundred and fifty ministers. Bishop Galloway delivered a fitting response on the part of the Conference. He is known to your readers as a most felicitous orator and never fails to catch the attention and stir the enthusiasm of any audience before which he stands.

After these preliminary exercises Dr. John J. Tigert, of the Louisville Conference, was unanimously re-elected secretary, a post which he has held for a long time, and the duties of which he always discharges with uncommon ability. All the Bishops are present except the senior Bishop, John C. Keener, and Bishop O. P. Fitzgerald. The former is kept at his home in New Orleans by his great age and increasing infirmities. The latter is also far from being a well man, and, besides, is just now passing through a terrible ordeal in the unexpected death of his youngest daughter. Affectionate telegrams were sent to both, expressing the regret of the Conference at their absence, and invoking the blessing of God upon them. A telegram was also sent to the venerable Dr. B. M. Palmer, of New Orleans, the great leader of the Southern Presbyterian Church, who was terribly crushed and mangled by a street-car in New Orleans the other day. This distinguished gentleman, though now in his eighty-seventh year, has kept up his pulpit work without intermission until this accident befell him. He is revered and honored by men of all denominations, and, in fact, by everybody in the Southern States.

The routine work of appointing the standing committees was completed by the second day, and many of them are already at business. The general desire seems to be to get through as soon as possible, and, if it were not for one or two disturbing issues, which will probably require lengthy debate and discussion, the probabilities are that an adjournment might be reached inside of twenty days. As it is, however, the session may be protracted a week longer. What these issues are I have already informed the readers of the *HERALD*, and it is scarcely necessary, at this stage, to say more about them. Nevertheless, I may add that the Publishing House claim is a theme of conversation in every circle. The whole church is interested in it, and many diverse opinions are expressed concerning it; but my personal conviction is that in the end a conclusion will be reached at least measurably satisfactory to all parties.

The Bishops' Address, which was prepared and read by Bishop Duncan, is of uncommon length and also of great ability. The general verdict concerning it is that it reaches the best level of such documents. It touches upon every phase of current church life. There is no attempt to

dodge or evade difficult issues, but, on the contrary, a tone of most commendable frankness. At the close of the address, which had contained some references to the war claim, Bishop Candler came forward and read an elaborate paper which had been signed and transmitted to him by more than eighty members of the United States Senate, setting forth that the church is entirely free from blame in regard to that matter; that nothing has happened to injure the United States Government; that it would not be possible to return the money to the Treasury; that the action of the Bishops in tendering it was highly honorable; and that in the judgment of the senators all further discussion of the matter would be unwise and injurious.

On the next day something of a sensation was produced by Bishop H. C. Morrison, who came to the front of the platform and asked permission of the body to make a brief personal statement. In the course of this statement he said that he was not aware that the letter of the Senators was to be read, though it had been shown to him and a direct allusion had been made to it in the address to which his name was appended. He also stated that he dissented expressly from the views which it contained, and desired to put himself on record to that effect. This unusual proceeding on the part of Bishop Morrison has created much comment, and may lead to further complications. It is likely, in fact, that the Episcopal committee will take notice of it by calling the Bishops before them and asking for a full explanation of the whole matter. The Bishops, in their address, recommend the election of two new Bishops, and it seems certain that their recommendation will be approved by the committee on Episcopacy.

From what I can gather, many sensational reports have already gone out as to the proceedings of the Conference. A large number of newspaper men are here, and on the *qui vive* to catch anything that will make readable articles. It will be well for the general public to take everything *cum grano*. There is no likelihood that anything so dreadful is going to happen as has been predicted.

The first Sunday of the Conference was a pleasant interruption of the routine proceedings, and was hailed with delight by the great majority of delegates. The most of them had come long distances over dusty railroads, and were very weary from their travel. Added to this was the depressing effect of the hot weather, and the rather tedious and uninspiring character of the sessions. It was pleasant to turn away from motions, resolutions, memorials, points of order, questions of privilege, and the dreary iteration of stale stuff about the "war claim," and to enter into the house of the Lord. Everybody must have gone to church except those who had succumbed to the effect of the artesian water and the Texas climate. As a matter of course all the Methodist pulpits in the city were filled by delegates or visiting brethren, as were also the pulpits of the other leading denominations. A small army of preachers went out to the adjacent towns and cities, some traveling as far as two hundred miles to dispense the Word. I gather from the reports which reached me that a very pure and earnest Gospel was proclaimed to the hungry multitudes. The *Daily Advocate* says:

"The posts of honor were assigned to our guests, Dr. Ralph Brecken and Dr. D. W. C. Huntington, fraternal delegates respectively from the Methodist Church of Canada and the Methodist Episcopal Church, who were assigned, one at 11 A. M., the other at 7.30 P. M.,

[Continued on Page 664.]

## THE FAMILY

### GRANDMOTHER'S COUNSEL

Grandmother says in her quaint old way,  
"World wasn't made in a day—a day;  
And that blue sky where the bright  
clouds flit—

Why, the Lord was six days painting it!

The way ain't sunny;  
But don't you fret!  
Cheer up, honey—  
You'll get there yet."

Grandmother says in her quaint old way,

"World wasn't made in a day—a day;  
The meadows there, where you love to sit—

Why, the Lord took time to carpet it!

The way ain't sunny;  
But don't you fret!  
Cheer up, honey—  
You'll get there yet."

And still to me in the fields and dells  
Her sweet voice rings like a chime of bells,

And I dream brave dreams as I hear her say,

"World wasn't made in a day—a day.

The way ain't sunny;  
But don't you fret!  
Cheer up, honey—  
You'll get there yet."

—Atlanta Constitution.

### Thoughts for the Thoughtful

Flgs, as you see and know,  
Do not out of thistles grow;  
And, though the blossoms blow  
White on the tree,  
Grapes never, never yet  
On limbs of thorns were set;  
So, if you a good would get,  
Good you must be.

—Alice Cary.

No lot in life is small enough to stunt a soul. Lowly circumstances are no bar to high thoughts. —Maltbie D. Babcock, D. D.

The sins by which God's Spirit is ordinarily grieved are the sins of small things—laxities in keeping the temper, slight neglects of duty, sharpness of dealing. —Horace Bushnell.

Discontent largely comes from not putting ourselves to some steady business in which we can make progress. Beside the necessary work of every day, it is well to have a plan or useful purpose—something to do, which we are not compelled to do, outside of the mere routine of life. —James Freeman Clarke.

Our present life in Christ may be compared to that of the seed; a hidden life, contending underground against cold and darkness and obstructions, yet bearing within its breast the indestructible germ of vitality. Death lifts the soul into the sunshine for which a hidden, invisible work has prepared it. Heaven is the life of the flower. —Dora Greenwell.

A day's work is all that has to be done in a day. This is true whether the work be done wisely or be done foolishly. This thought should be a source of encouragement to us when we seem to have more good work to do than we have time for. Only a day's work is called for in a day, and that much we ought to be willing and

able to do. And the same thought ought to restrain us from throwing away the hours of even one day foolishly. Are we working wisely, or foolishly, in our daily occupation? That is worth our serious thought. Jeremy Taylor says of the unwise, "How many people are busy gathering together a handful of thorns to sit upon!" Have none of us ever spent our time in that way? —S. S. Times.

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"How far is it to Canaan?" said a friend. "Why," replied I, "the children of Israel found it a long way; for they traveled for forty years in the wilderness. The most important thing is to know that we are in the way, for then the distance will get less and less every hour."

"How far is it to Canaan?" asks the doubting Christian; "for I am sadly afraid that I shall never get there. My sins are a heavy burden to me, and I long to be rid of them, if indeed there is hope for such a one as I."

Go on, poor doubting Christian! Take fresh courage, and quicken thy step. Canaan is not so far off but thou shalt reach it at last; and if thou couldst know how willing the Saviour of sinners is to receive thee, it would shed a sunbeam on thy dejected countenance. I have a word of comfort for thee, a cordial for thy heart: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isa. 43:25.)

"How far is it to Canaan?" asks the triumphant Christian; "for I long to be at home. I know that my Redeemer liveth, and because He lives I shall live also. My soul has made me like 'the chariots of Aminadab,' and I am impatient to behold Him face to face!"

Go forward, triumphant Christian, with the glorious ring of assurance upon thy finger! Cast not away thy confidence, which hath great "recompense of reward." But stay; I have a word for thee also which may be useful. Ponder it in thy heart: "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.)

"How far is it to Canaan?" inquires the afflicted Christian; "for I have lain a long while upon the bed of suffering. 'Wearisome nights are appointed to me.' I am full of tossing to and fro unto the dawning day. 'Oh, that I had wings like a dove! for then would I fly away, and be at rest.'"

Be of good cheer, afflicted Christian! The heavier the cross, the more pleasant will be the crown. If we suffer with Christ, we shall be glorified with Christ. I have a word to refresh thy fainting soul, and will now give it thee: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18.)

"How far is it to Canaan?" asks the persecuted Christian; "for I am an outcast from my family, a stranger upon earth; like my Lord, I am 'despised and rejected of men.' 'Many are they that rise up against me,' and 'they hate me with cruel hatred.'"

Hold on thy way, persecuted Christian; it is a safe one, and a blessed one; yea, the one thy Redeemer trod before thee. Dost thou want a word of consolation? I will give it thee; lay it up in thy bosom: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven." (Luke 6:22, 23.)

"How far is it to Canaan?" sighs the bereaved Christian; "for I am a lonely and desolate pilgrim. All that were dear to me upon earth are taken away. My tears have been my meat day and night, and my soul

yearns for the land where there shall be no more death, neither sorrow nor crying."

Pass on, bereaved Christian! The more lonely thy pilgrimage, the more pleasant will be the company of the "shining ones" that await thee, and the sweeter thy reception at the end of thy journey. The Lord whom thou seekest hath a special care and pity for His desolate ones. Take these words with thee, and may they refresh thy spirit. For even though they be desolate, "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." (Isa. 51:11.)

"How far is it to Canaan?" asks the dying Christian; "for the swellings of Jordan are risen about my soul. 'Fearfulness and trembling are come upon me, and the terrors of death are fallen upon me.' Alas! I sink in deep waters: I shall not see the land that flows with milk and honey."

Look up, poor dying Christian! For yonder is the bright and morning star: thy night is far spent, and the day is at hand. Is thine arm too feeble to be put forth for the book of God? Then I must even hold it up before thine eyes. Look on these words, and let neither flood nor flame affright thee; be of good courage, for they are the words of Him who has promised when flesh and heart fail to be the strength of thy heart, and thy portion forever: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." (Isa. 43:2, 3.) —Selected.

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If the wren can cling  
To a spray a-swing  
In the mad May wind, and sing and sing  
As if she'd burst for joy,—

Why cannot I  
Contented lie  
In His quiet arms, beneath His sky,  
Unmoved by life's annoy?

—ROBERT HAVEN SCHAUFFLER, in Outlook.

### MISJUDGING

KATE S. GATES.

TOM came into the library one evening with a very sad face.

"Dr. Graves is sinking," he said. "There is no possible chance for him, they say. And the New York surgeon has told Mr. Bailey that Ned's spine was injured so by his fall that he will never walk again. Think of it, a young fellow only eighteen! I know, Aunt Margaret, you will be shocked, but I can't help it, it does seem to me cruel, and a great mistake. There is Dr. Graves, right in his prime, and one of the best men that ever lived. I don't know any one who does more good. And Ned, a magnificent fellow in every way—why should they be taken, and so many worthless ones left? I can't understand it."

"But, my boy, we can always trust, no matter how dark it seems. 'God never makes mistakes.' Let me tell you a legend I once read," said Aunt Margaret. "An Angel and a Hermit were once traveling together. The Angel was in human form and garb, but he had revealed his secret to the Hermit. The first night they stopped at a humble little cottage, and besought food and shelter for the love of God. Both were freely and generously



given them. But in the night the Angel arose and strangled the kind host's infant son, as he slept. The Hermit was horror-stricken, but dared not utter a word.

"The next night they were entertained at a fine city mansion, and the Angel stole the beautiful golden cup the host had used at dinner. Again the Hermit looked on in mute surprise.

"The next day as they were crossing a bridge, they met a pilgrim. 'Canst thou show us, good father, the way to the next town?' asked the Angel. But as the pilgrim turned to point it out, the Angel suddenly caught him by the shoulder and flung him into the river. 'This is no angel, but a devil,' thought the frightened Hermit; 'all his works are evil.'

"But they went on their way, though the snow was falling and the wind blew fiercely. They sought shelter at the first house, but the surly master turned them from his door. 'Go you to yon pig-sty if you wish shelter,' he said, cursing them volubly. In the morning the Angel thanked him and gave him the golden cup.

"The Hermit could contain himself no longer. 'Get thee gone, thou evil spirit, I will have no more of you! Thou art not what thou pretendest, and thou requitest good with evil, and evil with good.' But the Angel looked on him compassionately. 'Listen, short-sighted mortal,' he said. 'The birth of that infant son had made the father covetous; he was breaking God's commandments to heap up treasures which the boy would have wasted in idle debauchery. So, though I seemed cruel, I saved both parent and child. The owner of the goblet was learning to love his wine far too well; the loss of his cup set him to thinking in time, and he will mend his ways. The poor pilgrim was about to commit a mortal sin, though he was ignorant of the temptation awaiting him. My act sent his soul to heaven unsullied.'

"The Hermit bowed his head penitently. 'Forgive me, Lord,' he said, 'that in my ignorance I misjudged Thee!'

"Are we not also in danger of misjudging? He spared not His own Son, surely He will freely give us all things best for us. 'Just and true are all Thy ways.' Never doubt that, Tom."

*Longmeadow, Mass.*

### The Fountain of Youth

"YOU don't seem to change a bit," said an acquaintance, half wondrously, half enviously, to one whom she had not met for years. "You look as young as you did ten years ago."

"Young?" repeated the other, as if reflecting upon the word for the first time. "Bless you! I haven't had time to grow old; I've been too busy even to think about it," she answered, with a cheery laugh.

It was true, her heart and hands had been full. An invalid had looked to her for all the brightness and comfort that came to his sick room. A sister's orphan children had been left to her care, and the task of managing a limited income so that it would provide "coats, dresses, and educational advantages, enough to go round," as she said, had called for no small expenditure of thought and effort. Besides, she had really mothered the flock; had shared in Mary's studies and perplexities, and triumphed in Jack's successes. Her heart had kept

warm and young with interest in all their interests, her hands were eager to satisfy all the demands made upon them; how could she grow old?

It was an Irish woman who said that "growin' old is jist a bad habit." She was not far from the truth. — *Wellspring.*

### A PROVIDENTIAL VISIT

J. L. HARBOUR.

MISS HANNAH DILL had for many years been "saving up" and planning for a visit, or rather for a round of visits, among relatives and friends living several hundred miles from her home. Money was, as Miss Hannah herself said, a "skurce article" in her home, and no one but Hannah could have told how difficult it had been for her to "save up" the fifty dollars it would cost her to make the visits she had planned. She had toiled long and faithfully at the great, clumsy old carpet loom in the "shed room" of her house. She had grown round-shouldered weaving all the hundreds of yards of rag carpet she had woven. Her hands were calloused and her fingers bent with years of unremitting labor in her house and garden. Now she had made her visit and was at home again when old Mrs. Myers came over to hear all about Hannah's good time.

"So you've got home ag'in all right, Hannah," the old lady said; and then she added, with outspoken frankness: "Visitin' must be kind o' wearin' work, for you look more tired out than you did when you went away. Have a good time?"

"Well, yes, I did. It wa'n't exactly the kind of a visit I had callated on its bein', and yet it was real pleasant to see my old friends once more, an' it was real providential that I went when I did — real providential."

"How was that?"

"Well, you see that I went to visit my brother in Marionville first, an' when I got there I found his two younger children down with scarlet fever an' his wife without any help, an' there it was hayin' time, an' harvest hands to cook for. Well, soon as I got my bonnet off I whirled right in to help sister-in-law Susan out, an' I vum I never worked harder here at my old loom than I worked the three weeks I was there. Me an' Susan we was up night an' day with them children. It was real providential that I got there just as I did, or I dunno how Susan ever would of lived through it all. She was so fagged out by the time the children were out of danger an' the harvestin' done, that I made her go over to her sister's in the next county an' stay a week to rest up, an' I took charge of things myself. Wa'n't it providential that I got there just when I did?"

"It was for them, anyhow."

"Well, after I got through my visit at my brother's, I went to stay a week or two with a niece o' mine in Fryeburg, an' the very day I got to her house she fell off her back porch some way or other an' broke her right arm, an' there she was with three little children to look after, an' no help. Well, I just sailed right in, an' I tell you I had my hands full for the next three weeks. All the children had the

measles in that time, an' they had 'em the worst way — poor little things! I tell you it was real providential that I got there just at that time. If I hadn't, poor Hattie would have had a terrible time of it."

"I reckon mebbe they'd have got a girl if you hadn't been there," said old Mrs. Myers.

"Yes, I s'pose so, but me bein' there so providential like, they didn't have to go to that trouble an' expense. Well, I went from there to stay a week with a nephew o' mine in the next county, and the day after I got there his wife got word that her mother was layin' at death's door in a town fifty miles from there, so my nephew an' his wife had to go right off, an' I stayed an' tuk care o' their six children; an' I tell you I had my hands full! It was so providential that I was there, for my nephew an' his wife were strangers in the town, an' there was no one they could of got to stay with them."

"I reckon they'd got some one if you hadn't been there," said Mrs. Myers, a little tartly. "Where did you go next?"

"Over to an old aunt of mine in the next town. Poor old Aunt Polly! I found her all doubled up with rheumatism and her daughter that lives with her down with sciatiky — both of 'em helpless. They was going to send for a daughter of aunt's to come an' take keer of them, but of course that wa'n't necessary after I got there. I took right holt an' nussed 'em both on to their feet ag'in, an' then I went to visit a sister o' mine that was down with nervous prostration. It was a real providence that I got to her house when I did, for she was so bad she couldn't bear to have a stranger near her, an' she was calmer with me than with any one else; so I stayed right with her all the rest o' my visit. I was real tired out by the time I got home. But wa'n't it providential that I went just when I did?"

"Well, it was providential that you come home when you did, anyhow," said old lady Myers. "I hope your folks was thankful for what you did for 'em."

It would take a great deal of gratitude to pay for all the unselfishness, the kindness, and the helpfulness of that "providential visit."

*Boston, Mass.*

### Setting Pain to Music

IN the "Marble Faun," Miriam, whose heart is broken, puts into melody the grief of her soul. And a multitude of sad hearts, oppressed by the heat and burden of the day, have since then listened and been comforted.

"My dear friend, I hope you will have a pleasant outing this summer," said a kind-hearted editor in writing to a young lady, who was constantly penning bright and cheerful articles for the young.

"My outing," she answered, "consists in lying down in a new place." Then he learned she had always been an invalid, and that only at rare intervals could she even sit erect in her chair. Yet in all that time there was a ripple of springtime music and laughter in all that she penned.

To be able to set pain to music is the privilege of the child of God. It is the religion of Christ only that teaches to put into song anguish and sorrow. To all of us there come periods in life when the deep waters surround us, and the terrifying bil-



lows sweep about us. But we can still sing to God's glory in anthems of praise, if we will to have it so.

Just a while ago I listened to a sweet peal of childish laughter and paused to see a little crippled girl hobbling on her crutches beside an elderly lady. What could that child have to rejoice over, with the prospect before her of limping through life? "What makes you so happy, dear?" I asked. She looked up at me, her face reflecting the gladness of her soul. "God loves me," she said.

Setting pain to music is not a difficult problem if God's love is in the heart. We can honor God more and better with songs of praise than with sighing and tears. "Anna seems so light of heart, sorrow appears never to have touched her," was said of a young lady. But one day the mother, who had been the life of the home, was called higher, and then the song of Anna's lips changed, the melody became richer, deeper, purer and lovelier. It now had the ring of victory in it, triumphant and sure.

If we would honor God in our religion we would herald abroad the sweetness of His ministry and love, not in sighs and tears, but in a melody of soul born and strengthened in the knowledge that Christ reigns, and that no good thing will be withheld from them that love Him. — S. V. DuBois, in *Christian Intelligencer*.

## BOYS AND GIRLS

### The Children of the White House

There's romping in the Red Room,  
And whooping in the Blue;  
There's shouting in the attic,  
And in the cellar, too.

The White House floors are strewn with toys  
That once were whole and new.

The shouts of gleeful children  
Ring through the stately halls;  
The marks of little fingers  
Are on the splendid walls;  
A newer benediction on  
The storied mansion falls.

There's pounding on the stairways,  
And little cribs are where  
The rooms were cold and empty,  
And many a little pair  
Of socks hang on the clothesline when  
They do the washing there.

There's gladness and there's laughter,  
And with the day begin  
The whistling and the singing  
That help to make the din.  
Ah! children of the White House, you  
Have let the sunshine in.

— S. E. KISER, in *Leslie's Weekly*.

### THE MERRYWEATHER FLOWER BEDS

L. M. MONTGOMERY.

THE Merryweather twins were called Dilly and Dolly because their names were Gwendolen and Elizabeth. It would have been too absurd to have called two such very small, very chubby, very freckled little girls by such long names.

Both had big blue eyes and a chin dimple. Dilly had more freckles, and Dolly had curlier hair. That was the only way you could tell them apart as far as looks went.

"I feel tremenjusly excited," said Dilly one spring day.

Dilly was fond of using a big word now and then, but she was not always successful with it.

"It's the most 'mazing thing that's ever happened to us, isn't it?" said Dolly. After a moment's reflection she added:

"I hope I shall win the prize, Dilly Merryweather."

Dilly sighed. She would like to win it,

too. But then Dolly was accustomed to win the prizes.

Their "tremenjus" excitement was caused thus. Aunt Chris had been up from town on a visit. And when she went away she called the twins to her and gave to each of them ten little packets of crinkly brown seeds.

"Twins," she said solemnly — Aunt Chris was always solemn when she said "Twins" — "Brother Jack will make each of you a flower-bed on the front lawn. You will sow these seeds in them, and you will look after them all summer your very own selves. Nobody else must so much as pull up a weed. Some time along through the summer I shall pounce down upon you without the least warning. I shall look at your flower-beds — at yours, Dolly Merryweather, and yours, Dilly Merryweather — with a severe and critical eye. To the owner of the bed which pleases me most I shall give a *bee-yew-ti-ful* prize — a prize that will make your big blue eyes stick out, Dolly Merryweather — and yours also, Dilly Merryweather!"

No wonder Dilly and Dolly felt "tremenjusly" excited.

Jack Merryweather made the flower-beds well and duly, and the little crinkly brown seeds were tucked away in the sun-warm earth and patted down by careful fingers.

"How funny and dry they look!" said Dilly, dreamily. "Doesn't it seem just 'mazing, Dolly, that such lovely things as flowers can come out of such tiny black and brown seeds?"

Four big blue eyes watched the beds anxiously. Soon little rows of green appeared day by day. There was much weeding and watering to be done, and the twins were very faithful. With the passing of the golden summer days the two flower-beds flourished, as Dilly said, "most 'mazingly," and at last the poppies began to hang out their silken banners of scarlet and white, the pansies opened eyes as blue as the twins' own, the nasturtiums held up their flame-red cups, the sweet peas fluttered like imprisoned butterflies, and the phlox made a broad ribbon of crimson across the beds.

"I shall never pick a single flower in mine 'cept the faded ones," said Dilly, decisively. "We can't tell just what day Aunt Chris will come, so I want mine to be looking its best all the time. You were dreadful foolish, Dilly Merryweather, to pick so many for Johnny and Mary Murphy this morning. Your bed looks all raggedy. Just *s'posin'* Aunt Chris should come today!"

Dilly sighed. Her bed did certainly look rather ragged beside Dolly's. But Johnny and Mary had looked at the flowers so wistfully that she just couldn't help plucking her blossoms and filling their grimy little hands with them. The remembrance of their radiant faces comforted her.

"But I don't believe I'll give any more away," she said to herself.

Dilly meant to keep her resolution, but somehow she just couldn't. Almost every day somebody or something seemed to want flowers so bad that Dilly had to rifle her bed for them. Now it was a bouquet for her school-teacher, now a wreath of white daisies for little Tim Flannigan's

coffin — "Bless your purty face, darlint, it's the only flowers as was at his funeral. 'Twould have seemed turrible to bury Tim atthout any flowers at all, at all," sobbed Mrs. Flannigan — now a gay nosegay for old rheumatic Aunt Betsy at the Corner, or a brilliant basket of pinks for some little playmate's sick-room. Here, there, and everywhere were folks who garnered in all the sweetness of Dilly Merryweather's flower-bed.

And how it did blossom, to be sure! Dolly's did not bear half so many flowers. No matter how bare it looked at night, in the morning the poppies nodded and danced, the nasturtiums held up their cups of dew, and daisies and pansies and phlox blossomed galore.

"I guess there must have been a *million* flowers in my bed already this summer," said Dilly.

But she knew she must give up all hope of the prize.

And one day Aunt Chris came. Straight to the garden went she, followed by the twins. Dolly held her curly head high and wore a beaming smile on her chubby face. Poor Dilly's cheeks were red with shame. Why, oh, *why*, had Aunt Chris chosen this day of all others for her visit?

That morning Dilly's flower-bed had looked quite nice — in fact, almost as nice as Dolly's. But Sister Nan was going on her weekly visit to the Children's Hospital in town, and Dilly, unable to resist the thought of all the pale little cheeks and sad little eyes she had seen there once, had stripped her flower-plot mercilessly and sent a lavish basket of blossoms with Nan. No wonder her face was crimson with shame when Aunt Chris paused before the two beds and looked gravely down at them.

How beautiful Dolly's looked, with its wealth of gold and red and blue! And how ragged — oh, *how* ragged — poor Dilly's rifled plot appeared by contrast, with just one big, purple, golden-hearted pansy in it!

Aunt Chris looked in silence for a minute. Then she began to speak dreamily as if to herself:

"A bird in the air has been telling me stories all summer — stories of a good, unselfish, loving-hearted little girl who has gladdened so many hearts with her small store of blossoms. I have heard of hospital wards and sick-rooms being cheered and brightened by them. And so when I came to look on her flower-plot and saw all the lovely flowers which were *not* there, it seemed to me very beautiful indeed — much more beautiful than the other flower-plot where *all* the flowers were, not one having gone on the mission of kindness. You know, Twins" — Aunt Chris spoke more briskly now, and how her big eyes did shine — "I told you that the prize would go the girl whose flower-bed *pleased me most*. I think you will both understand why Dilly is the winner. She is to go with me to New York next week for a long, lovely visit to our cousins there."

Dolly behaved very well. After Aunt Chris had gone she blinked the tears out of her blue eye, and said, frankly:

"You deserve the prize, Dilly. I've been a horrid selfish girl, but I will try not to be so any more. I'm going to send all my flowers to the hospital tomorrow, and I'll look after your flower-bed just as well as my own while you are in New York."

*Cavendish, P. E. I.*



### The Flaming Torch

[Continued from Page 645.]

his custom was, into evangelistic work in the leading Wesleyan chapels of that city, and afterwards in other parts of England and Ireland. In the fall of 1867 his wife and the three youngest boys, who manifestly needed a permanent home for purposes of education, returned to California, and for the next thirty years the husband and father saw comparatively little of them. Truly no small share of the honor for William Taylor's great achievements must go down to the credit of Mrs. Anne Taylor, no less heroic in her way and deserving of highest praise. Writing in 1895, he says of her: "She has braved the storms of life which have swept over us with the spirit and courage of a true heroine, sharing in full measure my fortunes and misfortunes. The dear woman has devoted her life to the godly training of our boys, and God has given her success in developing four Methodist Christian young men, who are an honor to their parents. In our happy union of forty-nine years I have never failed to fulfill an appointment for preaching or other ministerial duty on her account. My foreign work has cost us a separation more distressing to mind and heart of both of us than the pains of many deaths, with occasional meetings and partings which have tended to increase the agony. Yet to this day I have never heard her object to my going or staying, or utter a murmur on account of my absence." She herself said to one who blamed her husband for these absences: "Well, Doctor, he never went away without my consent or stayed longer than I allowed him to stay; and if I don't complain, I don't think anybody else has any right to." That ended the controversy.

#### West Indies, Ceylon, India

His next field of labor was in the West Indies, including Barbados, British Guiana, and many of the islands, closing with Jamaica. The net increase of members in the Wesleyan churches of that region during the year of his labors was more than 5,000. On the conclusion of his second visit to Australia, which soon followed, he took ship from Melbourne, in the latter part of 1870, for Ceylon; and here in a campaign of three months, a thousand converts were added to the churches. India next. He landed in Bombay, Nov. 20, 1870; he sailed from the same port for London about the first of March, 1875. What of the four years intervening? The first of them showed rather meagre results. It was spent in North India, mostly within the bounds of our mission, where some nominal native Christians professed to find peace, and a very few non-Christians were favorably affected. But the South African and Australian triumphs were in no sense repeated; the conditions were entirely different. William Taylor's grand work in India really began in Bombay, November, 1871, when, at the call of the American Board for missionaries there, he began a series of services in their chapel. These were continued in various parts of the city until, by the close of December, some seventy or eighty persons had professed to receive Jesus. And now the question kept recurring: What shall be done with these young converts? There seemed to be no place for them in any of the existing churches, and after long reflection he determined to organize a Methodist Episcopal Church. It began Dec. 30 with a class of 28, of which Rev. George Bowen, who heartily assisted the new movement, was made leader. By the 14th of February, seven classes had been formed, and the converts, to the number of nearly 100, petitioned for a full church

organization. So this important step was, after much prayer, deliberately taken, and the great enterprise which was to culminate in the addition of several Conferences to Methodism, was resolutely launched. God most emphatically set His seal upon the matter by making marvelous openings in Poonah, Calcutta, Madras, Bangalore, and some other centres, and by raising up laborers as well as supporting friends among the Eurasians and domiciled Europeans whose spiritual wants had hitherto been greatly neglected, and who saw in this new evangelism just the gospel that met their deepest needs. By the spring of 1875, when Mr. Taylor felt it in the order of God that he should repair to London to aid Mr. Moody, after three years of intense toil, some of which he accounted the hardest of his life, self-supporting churches had been established in seven principal centres with some 1,200 members and probationers, ten ministers had come out from America as helpers, and Dr. Thoburn had been transferred from North India to assume charge at Calcutta and to be the guiding influence in the new Conference organized by Bishop Andrews in 1876, with 24 ministerial members, 40 local preachers, 1,596 lay communicants, and 13 church buildings.

#### South America

South America was the next field to which this untiring preacher felt called. He sailed from New York for Callao, Oct. 16, 1877, established English self-supporting schools at the chief ports on the West Coast, as well as a few on the East, getting pledges from the merchants for funds enough to make a start, and sending out teachers from the United States. The idea was to make these schools centres of evangelistic as well as educational influence, starting a work which, by the blessing of God, should grow to large proportions for the regeneration of these priest-ridden lands. That the results have not met the sanguine predictions and expectations of the projector either here or in other parts of the world, must be admitted, but no one can withhold a cordial tribute to the great heart that planned so largely and the severe toil with which the plans were for a season vigorously pushed. Mr. Taylor was back in New York, May 3, 1878, having traveled in the six months about 11,000 miles, and opened up twelve centres of educational and evangelistic work. He was again in South America in 1890 and 1892, arranging and superintending, and during much of the time that he was in this country he was very busy raising money.

How came he to be not long after this a local preacher? It arose from a controversy with the missionary authorities (into the merits of which it is needless to enter) over the ecclesiastical status of the ministers whom he had sent to South America. Some of them were compelled to locate, and he felt that he must share the humiliation with them. Hence he wrote to the South India Conference, of which he was at that time a member, "Grant me a location without debate," which was done. This led to his being elected a lay delegate to the General Conference which met in Philadelphia in 1884. He naively remarks: "That was a surprise to me, for it had never struck me, in the forty-two years of my ministry, that I was a layman; but my dear spiritual children in India were sharper than their father."

#### Missionary Bishop of Africa

The story of his nomination, election, and ordination as Missionary Bishop of Africa, in 1884, all within less than twenty-four hours, to his own amazement and that of the body which did the deed, is one of thrilling interest, and by no means the least in the many notes of providential

guidance which have so plainly marked the pathway of this man of God. Nearly all concerned were made to feel that the matter was from above. Nor, on reviewing the step after nearly eighteen years, are we fully prepared to say that it was not, although it precipitated upon the church a large expansion of its mission-field which has swallowed up enormous sums of money as well as very many lives, without yielding thus far much encouraging result.

Bishop Taylor's policy for Africa was a peculiar one, strongly differing from that followed by other missions, and involving a very great amount of self-sacrifice on the part of those going out. The essential part of it was self-support by means of such industries as might be found available, and the gathering of large numbers of little children of heathen parents in every station to be adopted and trained for Jesus. On his retirement by the General Conference of 1896, and the taking over by the Missionary Society of the work which he inaugurated and carried on for twelve years with herculean exertions, it was found by his successor, Bishop Hartzell, that about \$400,000 had been expended; that 252 missionaries had been sent out, of which number 42 were at that time in the field; that the stations, with few exceptions, had had to be abandoned; and that the total number of church members and probationers which could be reported was 87.

On being released, in May, 1896, from episcopal responsibilities, Bishop Taylor, although in somewhat feeble health, determined to make a final visit to the scene of his labors in South Africa thirty years before. He describes it briefly in chapter 52 of his latest volume, "The Flaming Torch." Pretoria, Johannesburg, Queenstown, and many other places were briefly touched, and a number of mission stations were graciously visited with seasons of salvation and spiritual upbuilding. Of one or two of the days he says: "I do not recall any greater in my lifetime." A goodly number were converted, but the veteran warrior of so many gospel campaigns found that the voice which had rung out over so large a number of battlefields at last began to fail him, and, other circumstances providentially interposing, he very soon turned his steps homeward. "My last sermon in Africa was preached in a wild mountain region, and at its close 78 seekers went down on their faces, and nearly 40 of them professed to receive Jesus and His great salvation." Thus closed an unbroken itinerant ministry of fifty-five glorious years. Where will we find its equal?

#### Personal Characteristics

That he was uniformly wise in all his utterances or all his methods, will hardly be claimed by any. That he succeeded, as he seems confidently to have expected to do, in revolutionizing the accepted missionary policy of the ages, and establishing a "short cut" to extraordinary success in brief periods by novel plans, is manifestly not true. This title to greatness he failed to make good. The old ways remain still the only ways. But certainly no man of modern days approached him in the cosmopolitan and ecumenical nature of his gospel undertakings, and probably no one excelled him in the number of the penitents that professed to find Christ through his ministrations. He had a most impressive personality and a decidedly original mind. His voice was powerful, resonant, and pathetic. He had a wonderful directness of speech. His thoughts were his own; he called no man master in the

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## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## Second Quarter Lesson IX

SUNDAY, JUNE 1, 1902.

ACTS 14:8-19.

[Study verses 8-22. Read Acts 14].

## PAUL AT LYSTRA

## I Preliminary

1. **GOLDEN TEXT:** *Thou therefore endure hardness, as a good soldier of Jesus Christ.*—Tim. 2:3.

2. **DATE:** A. D. 48.

3. **PLACES:** The province of Lycaonia; Lystra, Derbe.

4. **CONNECTION:** At Iconium Paul and Barnabas sought an audience in the synagogue. Their fervent preaching immediately won many Jews and proselytes to the faith. But here, too, opposition was excited by the unbelieving Jews who stirred up disaffection among the heathen population of the city. For a long time, however, the apostles held their ground, preaching and working miracles until, finally, the city was split into factions—the one friendly, the other hostile—and a plot was formed by their enemies to assault and stone them. Apprised of this, they again took flight, and, keeping to the same eastern thoroughfare, soon found themselves among the primitive population of the province, where but few Jews had settled, and which was as yet almost unvisited by Greek civilization.

4. **HOME READINGS:** Monday—Acts 14:8-18. Tuesday—Acts 14:19-23. Wednesday—Acts 17:22-31. Thursday—Rom. 1:14-23. Friday—2 Cor. 11:21-30. Saturday—2 Tim. 3:10-17. Sunday—Rom. 8:8-18.

## II Introductory

In Lystra and the neighboring villages the apostles met with some success. In the former place Paul noticed one day a cripple—a born paralytic—whose keen attention and evident faith so affected him that he singled him out while preaching, and with a loud voice bade him “stand upright” on his feet. Instant power accompanied the word, and the man, who had never supported his own weight, rose and walked, and exultingly leaped, showing that he was completely cured of his disability. The wonder-stricken natives, influenced by their pagan traditions, at once attributed this miracle to the deities who, according to their beliefs, had in bygone times visited the district in human shape, and said to one another in awestruck tones: “The gods are come down to us in the likeness of men.” The venerable Barnabas they took to be Zeus, or Jupiter, and the younger and eloquent Paul they called Hermes, or Mercury. The whisper passed from lip to lip till it reached the priest of Jupiter whose temple stood outside the city, who, procuring bulls and garlands, and followed by a procession, proceeded to the house where the apostles were stopping, to do them sacrifice. This idolatrous purpose was at once thwarted by Paul and Barnabas, who, horror-struck on learning the terrible mistake which had been made, rent their clothes and rushed into the midst of the company with the most earnest protests, declaring to them that they whom they had taken to be gods were only mortals like themselves who had come to them for the very purpose of trying to induce them to turn from their empty idolatries to the Living God, who made all things and who, while suffering the nations to

walk in their own ways, had not left Himself without a witness in His gift of rain and fruitful seasons.

Disappointed at the repulse of their proffered honors, and perhaps chagrined at the mistake which they had made, the Lystrians readily lent an ear to some Jewish bigots from Antioch and Iconium who had tracked the missionaries to their present field. Accepting their representations that the apostles were renegade Jews whose extraordinary powers were easily explainable on the supposition of magic, “the easy step from blind worship to rabid persecution” was quickly taken. Paul was stoned in the streets of Lystra, and, being supposed to be dead, was dragged through the city gate and cast outside. The disciples whom he had won gathered sorrowfully around his prostrate and bleeding form; but while they mourned, to their great joy he revived, rose to his feet, and returned with them to the city, whence on the next day he departed with Barnabas to Derbe, where many disciples were gained to the faith.

## III Expository

8, 9. **There sat.**—The tense implies continued action; there was wont to sit. His friends probably took him to places where Paul preached. **A cripple.**—“The old spelling of this word was *creep*, one who can only creep, and cannot walk upright” (Bloomfield). This man’s infirmity of lameness had been lifelong. He had never walked. **Heard Paul speak** (R. V., “speaking”).—The force of the Greek imperfect here is that of persevering listening. Perceiving that he had faith to be healed (R. V., “seeing that he had faith to be made whole”)—to be cured in both body and soul.

In this discourse, doubtless, he learned how the blessed Jesus performed many a miracle, which cured at once both soul and body, administering forgiveness of sin and restoring health and soundness. He may have been told that that same Jesus still reigned on high, willing and able to save, and empowering even His apostles often to work miracles of mercy upon the diseased of soul and body. He may have learned that the very first miracle performed by the Lord’s apostles was the healing of a cripple like himself at the Beautiful Gate of the wonderful temple in Jerusalem (Whedon).

10, 11. **Said with a loud voice.**—So our Lord called Lazarus to “come forth” with a “loud voice.” A peculiar physical intensity seemed to be present in the case of one who worked a miracle. **Stand upright.**—The omission of Christ’s name may be explained by the brevity of the record, or by the impression which Paul usually made of complete identification with his Master. **Leaped and walked**—a visible, instantaneous, complete and supernatural cure. **Saying in the speech of Lycaonia.**—In their excitement the Lystrians fell back on their native dialect. The gods are come down to us.—In this remote province faith in the old mythologies still survived. Human theophanies still lingered among their legends. One of these will be found under “Illustrative” below.

The very name of Lycaonia, according to the tradition, was derived from an old mythological fable of Jupiter having come down in the form of a man to pay a visit to their king, Lycaon. Lycaon, doubting the divinity of the visitor in human shape, determined to put him to the test. For this purpose he butchered a child, and had him brought upon the table as disguised food for his guest. Jupiter in wrath burned his palace with lightning, and transformed the brutal king into a wolf (Whedon).

12, 13. **They called Barnabas, Jupiter.**—Jupiter, or Zeus, was the king of the gods

in the classic mythologies. Barnabas’ dignity of manner and superior age may have led to their giving this title to him. And Paul, *Mercurius* (R. V., “Mercury”).—Mercury was the attendant of Jupiter, and the god of eloquence. To the superstitious Lystrians Paul ably filled the rôle of Mercury. **Priest of Jupiter**—who would be quick to notice the popular feeling. **Which was before the city**—R. V., “whose temple was before the city.” Brought oxen and garlands—for a sacrifice. The garlands were composed of the plants or flowers sacred to the gods mentioned, and were to adorn the victims, and possibly the priest or altar, or even the apostles. **Unto the gates**—either of the town, or of the house where the apostles were stopping. **Would have done sacrifice**—was on the point of doing it.

14, 15. **Apostles . . . rent their clothes** (R. V., “garments”)—an act expressive of the deepest abhorrence. “The two apostles, not knowing what the cries meant (which is certainly implied and which accounts for the dialect being here specially mentioned), were unconscious of the honors in store for them until they saw the sacrificial procession; and then, horror-struck, they rushed out to prevent the profanity. Raphael’s famous cartoon gives a vivid idea of the scene” (Stock). **We also are men**—as though they would say: You are making a terrible mistake; we are not gods, but men. **Of like passions**—down upon your level, in respect of sufferings, infirmities, death; why deity mortals like yourselves? **Preach unto you** (R. V., “bring you good tidings”).—They had not come to receive divine honors, but to preach a divine Saviour. **Turn from these vanities** (R. V., “turn from these vain things”)—“the emptiness and worthlessness of heathen worship” (Plumptre). **Unto the living God**—an Old Testament designation of Jehovah, in contrast with the lifeless idols of the heathen. **Which made heaven** (R. V., “who made the heaven”).—We sometimes forget “that creation is one of the facts of revelation.”

The Greeks generally did not regard the gods as the creators of material things; matter was eternal; the gods themselves were created in time; thus Zeus was the son of Chronos and Rhea, and Mercury was the son of Zeus, or Jupiter; and in their mythology, the various

## Nothing Tastes Good

And eating is simply perfunctory—done because it must be.

This is the common complaint of the dyspeptic.

If eating sparingly would cure dyspepsia, few would suffer from it long.

The only way to cure dyspepsia, which is difficult digestion, is to give vigor and tone to the stomach and the whole digestive system.

Hood’s Sarsaparilla cured the niece of Frank Fay, 108 N. St., South Boston, Mass., who writes that she had been a great sufferer from dyspepsia for six years; had been without appetite and had been troubled with sour stomach and headache. She had tried many other medicines in vain. Two bottles of Hood’s Sarsaparilla made her well.

**Hood’s Sarsaparilla** Promises to cure and keeps the promise. Don’t wait till you are worse, but buy a bottle today.



domains of nature had each its own deity (Abott).

16, 18. Who . . . suffered the nations — abandoned the heathen, seeing that they had abandoned Him, to their idolatry and ignorance; allowed them to "run their course, as the law had been allowed to do its partial and imperfect work among the Jews, as parts, it one may so speak, of a great divine drama, leading both to feel the need of redemption and preparing both for its reception" (Plumptre). Left not himself without witness. — God's abandonment was not entire. From the bounties of nature the heathen might learn of their dependence upon God and their consequent obligations. Did good . . . gave rain, etc. — specifications in detail of God's watch-care. "They were indebted for the blessings of life, which they ascribed to Jupiter and Mercury, to the living God" (Gloag). Scarce restrained them. — It was hard to disillusionize the people after the miracle. Further, as Whedon suggests, "old Lycaon having been destroyed for not recognizing the incarnate Jupiter, these Lycaonians are fearful lest they should make a similar mistake."

19. Came thither — to Lystra. Certain Jews (R. V. omits "certain"). — Says Schaff: "The stubborn jealousy of the race felt that in Paul they had to fear one whose life-work was the breaking down of the wall of partition which separated the Hebrew race from the rest of the world." From Antioch and Iconium. — The Pisidian Antioch is meant. These persecutors had traveled more than one hundred miles to accomplish their malignant purpose towards Paul. Persuaded the people (R. V., "multitude"). — They probably made the people think that the men whom they had just been ready to deity were renegade Jewish jugglers who performed miracles through magic. Stoned Paul. — The Jews plainly led the attack, which occurred inside the town, there being no scruples to deter them as in the case of Jerusalem. Barnabas escaped, probably as being the less prominent and obnoxious of the two. To this stoning Paul refers in 2 Cor. 11: 25. Drew him — R. V., "dragged him." Supposing . . . dead. — They meant to kill him, and thought they had; he ceased to show signs of life.

"Once I was stoned," wrote the apostle of the Gentiles, referring to this event. Yes, Paul; and once another thing happened, equally memorable. Once he stoned another, and once he was stoned himself. Strange revolution of the wheel! Now it is his turn to enact the martyr, praying for his murderers, and looking forward to rest. What a crowd of memories must have rushed up when he felt his spirit swooning away under the stone shower. This would seem the echo of his own dread act. Stephen's heroic death must have left its mark deep on the heart of the converted Paul. Perhaps when he felt what he believed to be the sleep of death creeping over his senses, he expected at his next awakening he would find himself in Stephen's company (W. Arnot).

20. Rose up — as though nothing had happened. The fact can hardly be explained without the assumption of a miraculous recovery. Among the disciples who witnessed the occurrence Timothy was probably numbered, who seems to have been one of Paul's converts at Lystra. Derbe — a few hours' journey.

Derbe marked the extreme limit of Paul's first journey. From this point he might have proceeded straight to the Syrian capital whence he started; but his solicitude for the converts whom he had gained led him to retrace his steps. Risking all perils, he went back on his path, with Barnabas, passing through Lystra, Iconium and Antioch, "confirming the souls of the disciples," bidding them continue in the faith, and forewarning them of the inevitable tribulations

which lay before them in their heavenly journey (W. O. H.).

#### IV Inferential

1. The Gospel, by "the power that worketh in us," can heal all innate impotency.
2. The true minister will never accept personal honors at the expense of conniving with men's errors and vices.
3. Mistakes and prejudices should be dealt with promptly, candidly and firmly.
4. Men without the light of grace have still the light of nature.
5. God has never left Himself "without witness" in any place or age.
6. Nothing is more fickle than popularity. The honor that cometh from God is the only kind that lasts.
7. "Truth crushed to earth will rise again."
8. It is not enough to make disciples; they need to be confirmed and built up in the most holy faith.

#### V Illustrative

There was a myth that two of the gods, Jupiter and Mercury, had visited this very region. In return for the kind and hospitable welcome they received from two poor peasants, Baucis and Philemon, these deities, while punishing the churlish and inhospitable inhabitants of the land who had refused to receive them, by overwhelming them and their homes in a terrible inundation, rewarded their kind hosts by changing their lowly hut into a proud temple, at the altar of which Baucis and Philemon were appointed to minister. The Roman poet Ovid thus tells the story: —

"Their little shed, scarce large enough for two,  
Seems from the ground increased, in height  
and bulk to grow.  
A stately temple shoots within the skies;  
The crotchets of their cot in column rise;  
The pavement's polished marble they behold.  
The gates with sculpture graced, the spire and  
tiles of gold."

(Schaff.)

#### Christian Homes Training Gamblers

[From the *Christian Advocate*.]

SOME of the ministry and laity of the Methodist Episcopal Church are discussing in public the question of card-playing from the point of view only of intrinsic moral evil, which they deny. That, however, is only part of the case. Another view demands attention, as the following thrilling account may show:

In the *Herald and Presbyterian* of Jan. 23, 1901, S. B. Alderson, D. D., stated that at a mass meeting in the Second Presbyterian Church of Portsmouth, O., on a Sabbath afternoon, in the presence of two hundred men, a converted gambler and ex-saloon keeper made a statement which has created a profound impression, and that he transmitted it to the *Herald and Presbyterian*, that it might do good in a wider sphere. As gambling is spreading in this city and in all parts of the country, as large numbers of professing Christians engage in it, as it is reported that some Methodists and official members are known to engage in it in social clubs and elsewhere, and apparently no notice has been taken of it by the church authorities, we reprint in this conspicuous place the address as indorsed by Dr. Alderson:

"I have been in the saloon business, with a gambling room attached, for the last four years, and claim to know something about what I am now going to tell you. I do not believe that the gambling den is near so dangerous nor does it do anything like the same amount of harm as the social card party in the home. I give this as my rea-

son: In the gambling room the windows are closed tight, the curtains are pulled down, everything is conducted secretly for fear of detection, and none but gamblers, as a rule, enter there. While in the parlor all have access to the game, children are permitted to watch it, young people are invited to partake in it. It is made attractive and alluring by giving prizes, serving refreshments, and adding high social enjoyments. For my part, I never could see the difference between playing for a piece of silver molded in the shape of money and silver molded in the shape of a cup or a thimble. The principle is the same, and whenever property changes hands over the luck of the cards, no matter how small is the value of the prize, I believe it is gambling.

"Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. A 'greener,' unless he is a fool, never enters a gambling hall, because he knows that he will be fleeced out of everything he possesses in less than fifteen minutes. He has learned somewhere else before he sets foot inside of such a place. When he has played in the parlor, in the social game of the home, and has become proficient enough to win prizes among his friends, the next step with him is to seek out the gambling room, for he has learned, and now counts upon his efficiency to hold his own. The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies, for they know that after awhile those same men will become the patrons of their business. I say, then, the parlor game is the college where gamblers are made and educated. In the name of God, men, stop this business in your homes. Burn up your decks and wash your hands. The other day I overheard two ladies talking on the street. One said: 'I am going to have a card party, and am going to the store to buy a pack of cards. Which are the best kind to get?' The other replied, 'Get the Angel Card. It has an angel on the back.' 'Think,' said he, 'of dragging the pure angels of heaven into this infernal business.'"

"After he had taken his seat another converted ex-gambler, who led the men's meeting in the Second Presbyterian Church the following Sabbath, arose and said: 'I indorse every word which the brother before me has just uttered. I was a gambler. I learned to play cards, not in the saloon, not in my own home, but in the homes of my young friends, who invited me to play with them and taught me how.'"

Instances coming under our observation confirm the tendency spoken of by the gambler, many of which are tragedies as appalling as any ever placed upon the boards of a theatre.

#### Fat vs. Brains

##### Food that Makes Brilliant Newspapers

Nervous prostration cannot continue if the right kind of food is used, but food that will build fat does not always contain the elements necessary for rebuilding the soft gray matter in the nerve centres.

A lady tells how she got well from using Grape-Nuts Breakfast Food: "I was treated by several physicians at the hospital. My disease was pronounced neurasthenia (nervous prostration). The doctors gave me various nerve tonics without producing any beneficial results. I finally got so weak that I could not work either physically or mentally.

"About two years ago I began the use of Grape-Nuts, and a marked improvement set in at once. In eight weeks I had regained my strength, and could do my old work even better than before — that of writing for the press. All honor to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

### Dedication of Baker Memorial Church, Dorchester

THIS church is named in honor of Miss Sarah Baker, whose legacy caused it to be built. Sarah Baker's father and mother were poor. They lived upon a farm in Mansfield, Mass. Miss Baker and her sister paid the mortgage on the farm by making pasteboard bandboxes. The farm was sold, and with the proceeds she bought land on Savin Hill, Dorchester, through which she cut a street and named it Wesley Avenue. The rest was made into house-lots, on one of which she built a house that the family occupied.

Miss Baker was an ardent Methodist, and an earnest advocate and possessor of Christian holiness. The church nearest to her new home on Savin Hill was then (in 1855) at Neponset, where Rev. Daniel Steele was the pastor. Later she attended the Dorchester Church during the ministry of Rev. Charles S. Rogers, 1864-'66. Her devotion to the church was shown not only by her faithfulness, but by her book on "Personal Effort," and by her will in favor of the Methodist Episcopal Church.

Miss Baker was so deeply interested in the antislavery movement of her time that she joined the Woman's Antislavery Society, which held regular meetings to pray for its success. Once when they were assembled in one of William Lloyd Garrison's business rooms on Washington St., a mob came to seize him. He, being warned, made a hasty exit by a rear window. Jacob Sleeper and others helped him to escape. His enemies rushed into the building to find only a kneeling company of praying women. Abashed and disgusted, they left to plan some other way of getting him. The daily press justified the mob of "five hundred respectable gentlemen." Only two religious papers denounced the proceeding, one of which was ZION'S HERALD.

Baker Memorial Methodist Episcopal Church, on Columbia Square (Upham's Corner), is a fine stone structure beautifully and conveniently located. The auditorium and chapel together will seat about eight hundred. The enclosed balcony of the chapel contains primary class-rooms. The social hall under the auditorium is supplied with kitchen, dining-room, clothes-rooms and toilet apartments.

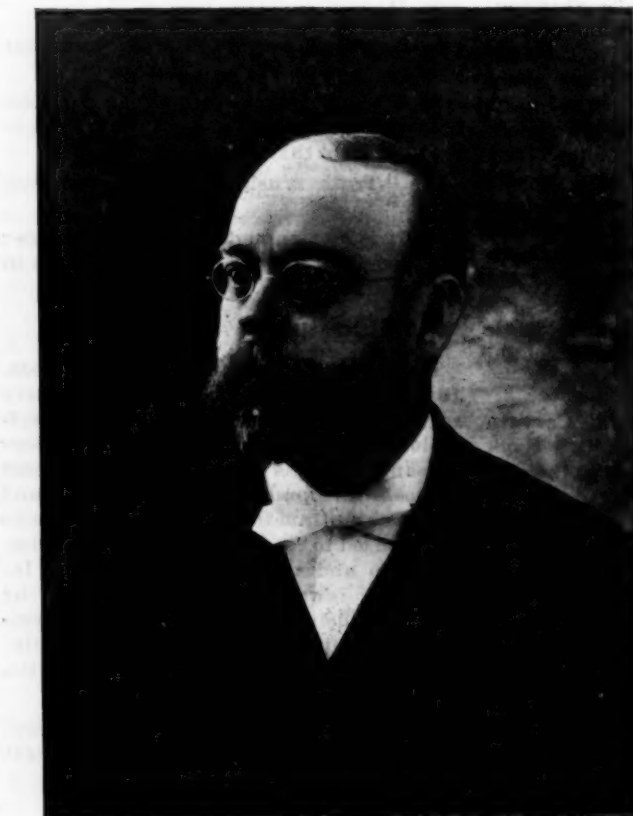
The auditorium floor slopes to the pulpit. The choir and organ are upon the left of the platform. The organ was given as a memorial by the friends of Rev. C. S. Rogers, D. D. The window over the pulpit picturing "The Good Shepherd" is a memorial for the children of Rev. and Mrs. C. H. Talmage. The pulpit furniture was given by Mrs. Serena Coggin, a member of the church, in memory of her daughter.

The Mt. Pleasant Methodist Episcopal Church on Howard Avenue sold its property and placed the proceeds, (\$1,214.66) in the hands of the trustees of the New Eng-

land Conference, Oct. 14, 1890. This money was put with the proceeds of the Sarah Baker estate (\$22,642), held by the Conference trustees for the purpose of building a new church for that society. Miss Baker's will empowered them to build a free church within three-quarters of a mile of her home. Baker Memorial Church is within two rods of the limit.

The building committee for the Conference trustees were Rev. Dr. G. S. Chad-

bourne and Rev. Dr. S. Cushing; for the church, J. H. Chadwick, F. M. Frost, and T. D. Cook. Major Joseph H. Chadwick, more than any one else, has been the financial strength of the new enterprise. His business ability and generosity have helped through many a strait. His legatees, the Misses Alice and Elizabeth Lin-



REV. JOEL M. LEONARD, PH. D.

scott, to the delight of all, have now freed the church from its heavy debt of \$14,000, and made its dedication possible.

The corner-stone was laid by Bishop Foster, June 5, 1890; the opening service in the chapel was held Sept. 14, 1890; the consecration service in the auditorium was June 14, 1891; the mortgage was canceled March 11, 1902; the transfer of the church property, with a present valuation of \$100,000, from the New England Conference trustees to those of Baker Memorial Church was consummated May 16, 1902; and the dedication services were held Sunday, May 18, 1902.

The following pastors have been assigned for service in this church: C. H. Talmage, 1889; C. S. Rogers, 1893; F. N. Upham, 1894; E. T. Curnick, 1899; C. A. Shatto, 1900; and J. M. Leonard, the present pastor, 1901.

Dedication Sunday was a glorious day, without and within. Everything conspired to make the occasion a memorable one. From the church tower a large American flag waved its message of freedom from debt. The interior of the church was handsomely decorated with cut flowers, potted plants, and palms. The whole atmosphere breathed thanksgiving and welcome. Everybody had an air of rejoicing. Former parishioners and pastors helped to swell the chorus of praise.

The music, under the direction of Dr. Howard W. Knight, the organist, was of a

high order and beautifully rendered. The regular chorus was assisted by home and outside talent. Miss Clarke, Miss Patten, Mr. A. K. Bayley, and Mr. Edwin P. Leonard gave splendid solos. The congregational singing of the grand old hymns, "Come, Thou Almighty King," "Faith of our Fathers," "How Firm a Foundation," and "From all that Dwell below the Skies," was inspiring.

The long and carefully-arranged program

was the result of Pastor

Leonard's indefatigable

labors. Bishop John W.

Hamilton, Presiding

Elder Willard T. Perrin,

Rev. Dr. Samuel F. Up-

ham and Rev. Dr. Daniel

Steele were present and

took part in all the serv-

ices.

In the morning, Pre-

siding Elder Perrin

preached from Haggai

2:7: "I will fill this

house with glory, saith

the Lord of hosts." He

showed how God re-

vealed Himself to Israel

and her leaders at Horeb

and Sinai, in the Wil-

derness, in offerings and

sacrifices. The era of the

ceremonial, the spectac-

ular, and the symbolical

has passed. Now, the

Lamb of God that taketh

away the sin of the world

reveals Himself to every

believing soul by His

Spirit.

In the afternoon Bish-

op Hamilton preached.

His text was Psalm 72:

8: "He shall have do-

minion also from sea to

sea and from the river

unto the ends of the

earth." His theme, "The Sovereignty of

the Son of Man," was handled in a master-

ful way. His eloquent sermon was greatly

enjoyed by the vast audience. Rev. C. H.

Talmage, the first pastor of the church, and

Rev. W. H. Albright, D. D., pastor of the

Pilgrim Congregational Church, assisted in

this service.

At the evening service Dr. Leonard, in

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when drugs and doctors fail to cure you, write to me and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception, but an honest remedy which enabled many a person to abandon crutch and cane. Address,

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Mrs. M. N. PERRY, C 28 Box 93, Oak Park, Ill.



introducing Dr. S. F. Upham, made tender and loving reference to his son, Rev. F. N. Upham, a former pastor, greatly beloved by this people. Dr. Upham preached from John 16: 7: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." The three topics of his sermon were: 1. The Head of the church is invisible; 2. Though invisible, He is present; 3. The manifest propriety of this. He wonderfully held the audience with the grandeur of his thoughts. The thrill and joy of the Divine Presence brought forth "amens" again and again.

During the dedication exercises a tablet in memory of Major Chadwick, which occupies a place at the rear of the church next

### Simple Speech

THE great preacher, Robert Hall, who was often asked to preach before the Queen and her titled visitors and numerous servants, was asked if it did not make him nervous.

"O no," he said, "I preach to the scullery maid, and the Queen understands."

And the Queen liked such preaching; every royal mind likes it. Mullois, Napoleon's favorite preacher, says acutely that "The people are very fond of understanding what is addressed to them, for it raises them in their own eyes, and is, moreover, a real gratification to them. Words should never be used which are not generally understood. There are forms in language which are common both to the liter-

cians who have watched with the analytical eye of the professional at hundreds of death-beds have noticed that the silent act of "shuffling off this mortal coil" was a process painless and easy; officers in battle are on record as affirming that the last moments of dying soldiers were absolutely without pain. From the great mass of corroborative testimony, it is clearly demonstrated that the approach of every creature's fate brings with it a kindly preparation of blissful dreaminess. The very last sensation in this world is then one of joy, and not, as many persons believe, excruciating pain. — *Christian Work*.

### AN AGE OF PROGRESS

Liquid Air and then Marconi's wireless telegraphy have been agitating the public mind of late, but the latest, and to the general public most useful invention that is attracting attention is the discovery, by a Buffalo, N. Y., man of Liquid Veneer intended for use in the home, which instantly makes old things new by a simple application with a soft cloth. It will give pianos, furniture and woodwork that superb, brilliant appearance of newness so desirable and attractive. Each reader of ZION'S HERALD is entitled to a free sample bottle of this Liquid Veneer by writing the manufacturers, mentioning this paper. Write at once to the Buffalo Specialty Mfg. Co., Buffalo, N. Y., and they will send you a sample bottle free of charge and postage prepaid.

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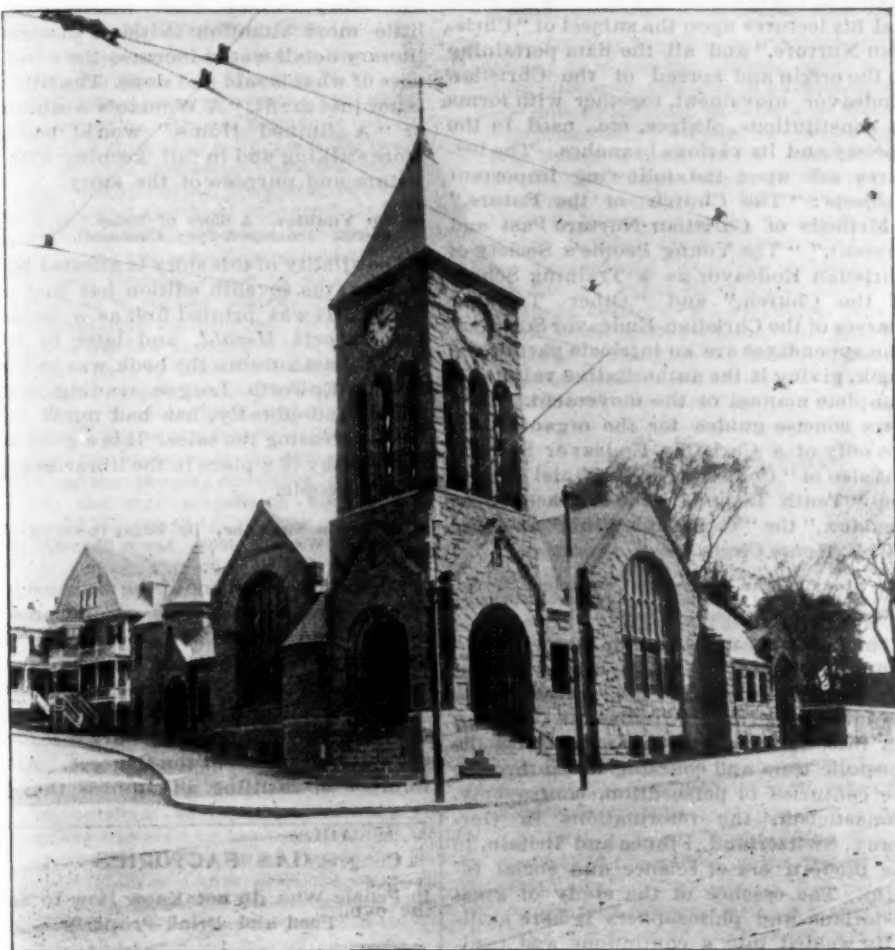
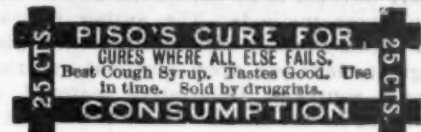
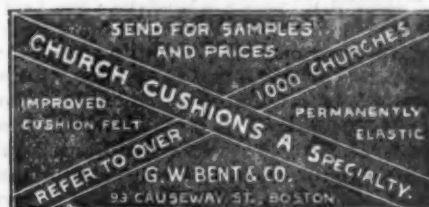
You ought to know all about it.

Erie booklet, "The Bethesda of the Middle West," on application to O. W. JORDAN, N. E. P. A., at the Company's

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Or D. W. COOKE, General Passenger Agent,  
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BAKER MEMORIAL METHODIST EPISCOPAL CHURCH, DORCHESTER

to that erected for Miss Baker by the trustees of the New England Conference, was unveiled. It reads as follows:

In  
Memoriam

MAJOR JOSEPH H. CHADWICK

Born in Boston, Feb. 19, 1827.

Died in Boston, Jan. 3, 1902.

Inspiring Leader, Wise Counsellor  
and Generous Benefactor of This Church.

A Grateful Testimonial to  
Elizabeth Linscott. Alice C. Linscott.

Truly, this was Whitsunday in deed and in date for Baker Memorial Church.

J. S.

### The Combination Oil Cure for Cancer

Was originated and perfected by Dr. D. M. Bye Co. It has cured more people than all other treatments combined. They request all those in this section who want free books, or who desire treatment, to order from the Indianapolis, Ind., office. Lock Box 325.

ary and to the non-literary; only such should be adopted. Our age is not strong in spiritual matters; they speak a language which it does not even care to learn, for it does not feel the need of it. Plain speech pleases and benefits all; whereas what is called sublime speech only amuses a few, and benefits fewer still."

### Is Death Painful?

A CONVENTION of learned medical men was held at Long Branch recently, its primary object being to ascertain to what extent a man suffers pain, mental or physical, or both, at the supreme moment of dissolution. According to Mr. Armstrong, in the *Metropolitan Magazine*, it would seem from the conclusions of these medicos, who talked of death as they would talk of politics, that euthanasia, or the pleasure of dying, is universal, and that even in the most violent forms of dissolution there is no feeling other than that of physical and mental comfort. And this final easement, it must be understood, comes to all men and women quite apart from any religious consolation which may be bestowed, since it follows after. Physi-

## OUR BOOK TABLE

**Holy Days and Holidays.** A Treasury of Historical Material, Sermons in Full and in Brief, Suggestive Thoughts, and Poetry, Relating to Holy Days and Holidays. Compiled by Edward M. Deems, A. M., Ph. D. Funk & Wagnalls Co.: New York and London. Price, \$5.

This work is a thesaurus, to which the preacher and speaker will resort for material whenever sermons or addresses are to be made suitable to the recurring anniversaries. It will also be cherished in the scholar's library, the office, and the household as a valuable work of reference. In this large volume is arranged the appropriate literature of thirty-five commemorated days, including the chief religious festivals and holy-days, and the leading secular holidays that are observed in the United States, Canada, and Great Britain. The object of the compiler has been "to help busy people, in our busy age, to find and enjoy the very best that has been written on the vital events and great men whose memory society is trying to perpetuate." Only the more important days of the calendar of the ritualistic churches are noted, and those secular anniversaries that have more than a local or provincial observance. The amount of painstaking effort manifest in this surpassing work can scarcely be understood short of an examination of the book itself. Here are gathered up the treasures of a wide and varied literature, grouped around those special occasions—for the most part joyful occasions—that are endeared to millions of men by festive and often by hallowed associations. A topical index, an index of authors, and a complete bibliography of the literature included, add greatly to the value of the book.

**Social Salvation.** By Washington Gladden. Houghton, Mifflin & Co.: Boston. Price, \$1.

We printed a résumé of the excellent lectures composing this book when they were delivered at Yale last March, and now take pleasure in calling attention to them as they appear in book form. Dr. Gladden holds that the Christian purpose is a social as well as an individual regeneration; that the State is as truly divine as the church, and has a more comprehensive scope. He has done such effective work for municipal reforms in his own community that what he writes comes with exceptional weight and from first-hand knowledge.

**The Methods of Lady Walderhurst.** By Frances Hodgson Burnett. Illustrated by C. D. Williams. Frederick A. Stokes Co.: New York. Price, \$1.25.

Those who read "The Making of a Marchioness," and became acquainted with Miss Emily Fox-Seton, the poor, hard-working girl who married the wealthy but elderly Lord Walderhurst, will gladly welcome this interesting sequel. Naturally Emily incurs the displeasure of some of her husband's relatives, who expected to inherit his fortune. Much of the story deals with the plots that are formed to make way with the Marchioness, but which were all happily frustrated.

**Windows for Sermons.** By Rev. Louis Albert Banks, D. D. Funk & Wagnalls Co.: New York and London. Price, \$1.25.

However many "illustration helps" the speaker may happen to possess, this one will be additionally valuable, on account of the freshness of the illustrations, and also because it reveals Dr. Banks' principles and methods in the use of illustrative material. The first fifty pages of the book are devoted to an exposition and advocacy of these methods. The author writes as a deadly enemy of dullness. He places great emphasis upon personal experience as a source of illustrative material, and would be the last to desire to convert the preacher into a copying machine. But he

believes in seeking this sermon stock diligently, and in all sorts of places. The daily paper, the great poets and prose makers—the little ones, too, for that matter—most of all the Bible, are commended as reservoirs from which the preacher's well of sermonic material may be drawn. A closing section contains a shorter collection of illustrations especially for the use of temperance and reform speakers, most of them graphic and applicable. The book is conveniently indexed.

**Training the Church of the Future.** By Rev. Francis E. Clark, D. D. Funk & Wagnalls: New York and London. Price, 75 cents.

Rev. Francis E. Clark, the founder of the Young People's Society of Christian Endeavor, has performed another service of world-wide importance in gathering together in the compass of a serviceable manual his lectures upon the subject of "Christian Nurture," and all the data pertaining to the origin and spread of the Christian Endeavor movement, together with forms of constitutions, pledges, etc., used in the Society and its various branches. The lectures are upon the following important subjects: "The Church of the Future," "Methods of Christian Nurture Past and Present," "The Young People's Society of Christian Endeavor as a Training School of the Church," and "Other Training Classes of the Christian Endeavor Society." The appendixes are an intrinsic part of the book, giving it the authoritative value of a complete manual of the movement. They form concise guides for the organization, not only of a Christian Endeavor Society, but also of "Comrades of the Quiet Hour," the "Tenth Legion," the "Macedonian Phalanx," the "C. E. Civic Club," and the "C. E. Home Circle."

**The Story of the Christian Centuries.** By Edward G. Selden. Fleming H. Revell Co.: Chicago, New York and Toronto. Price, \$1.

This book is not a church history, but a connected story of the progress of that civilization which has the church for its organizing centre. It divides the Christian era into eight periods, beginning with the apostolic time and coursing down through the centuries of persecution, controversy, monasticism, the reformations in Germany, Switzerland, France and Britain, to the modern era of science and social reform. The essence of the study of great historians and philosophers is here skillfully welded into a continuous and readable narrative, enabling the reader to get a firm hold of the salient features of the progress of nineteen hundred years in its relation to Christianity, of great value to ministers, teachers and home-students.

**She Wanted to Vote; or, Home Influences.** By Eva C. Ballard. Brower Bros.: Crawfordsville, Ind.

The purpose of the author is to show that women can do more to reform the evils of society by direct personal service and by making the home supreme than by maintaining a multiplicity of organizations and going on the lecture platform, to the neglect of the home. A very interesting plot is worked out, in which an ambitious mother encourages her daughter to aspire to something better than "mere housework." The girl listens, studies hard, becomes a lecturer, and takes part in political campaigns. Her father, however, dies lonely and broken-hearted because his home life is destroyed, a brother becomes a drunkard for a similar reason, and in the closing chapter she separates from husband and children rather than give up her public career. Her view of the matter is that she is a martyr to the glorious cause of woman's emancipation from the tyranny of man, and so she goes forth to preach her doctrines to the masses. We do not agree with the author that participation in organizations or the appear-

ance of women on the lecture platform necessarily disturbs the home, although we recognize the liability of some women to go to such an unwarranted extreme. We believe that the home is the greatest "reform organization" in existence, and that the wife should be queen of the home, plus whatever else she may have the strength and time to do. However, in this matter, as in all others, it is impossible to make a hard-and-fast rule for the government of all women.

Judging this production from purely a literary view-point, we are obliged to say that there is too much sameness in the language used by a number of the characters. They lack distinctive individuality. The author projects herself too much into the conversations, and thus the personages of the story become mere marionettes. A little more attention to these matters of literary detail would increase the effectiveness of what is said and done. The title also is not just the fit. "A Woman's Ambition," or "A Ruined Home," would be much more striking and in full keeping with the nature and purpose of the story.

**Philip Yoakley. A Story of Today.** By J. Wesley Johnston. Jennings & Pye: Cincinnati. Price, \$1.

The vitality of this story is attested by the fact that the seventh edition has just been issued. It was printed first as a serial in the *Epworth Herald*, and later in book form. Last autumn the book was included in the Epworth League reading course, which, undoubtedly, has had much to do with increasing the sales. It is a good story and worthy of a place in the libraries of our young people.

**King for a Summer.** By Edgar Pickering. Illustrated by Warwick Goble. Lee & Shepard: Boston. Price, \$1.

Edgar Pickering, one of the foremost juvenile writers, here presents a Corsican story of absorbing interest and of historic value. The young hero, Camilla Negroni, driven from home, casts his lot with three banditti, sturdy, good-hearted fellows, who are forced to become outlaws only because of the tyrannical rule of the Genoese. After a number of thrilling adventures they join

## GAS FACTORIES

In People Who do not Know How to Select Food and Drink Properly

On the coffee question a lady says: "I used to be so miserable after breakfast that I did not know how to get through the day. Life was a burden to me. When I tried to sleep I was miserable by having horrible dreams followed by hours of wakefulness. Gas would rise on my stomach, and I would belch almost continually. Then every few weeks I would have a long siege of sick headaches. I tried a list of medicines and physicians without benefit."

"Finally I concluded to give up my coffee and tea altogether, and use Postum Coffee. The first cup was a failure. It was wishy-washy, and I offered to give the remainder of the package to any one who would take it."

"I noticed later on in one of the advertisements that Postum should be boiled at least 15 minutes to make it good. I asked the cook how she made it, and she said, 'Just the same as I do tea, being careful not to let it steep too long.'"

"I read the directions, and concluded Postum had not had a fair trial, so we made a new lot and boiled it 15 or 20 minutes. That time it came to the table a different beverage, and was so delicious that we have been using it ever since."

"My sick headaches left entirely, as did my sleepless nights, and I am now a different woman." Name given by Postum Co., Battle Creek, Mich.



the patriots in what is known as the rebellion of 1735. The revolution is temporarily successful, and that interesting adventurer, Baron Theodore von Neuhof, is proclaimed king, as Theodore I. Though he is deposed after a reign of three summer months, and after many ups and downs dies in obscurity in London, he has gone down in history as the famous "King for a Summer."

## Magazines

—The *Quarterly Journal of Economics*, which makes its appearance this month, contains a suggestive paper on "Wages in Municipal Employment," by John R. Commons. He discusses the relative advantages of doing public work by direct employment and by contract. There are also papers by G. C. Selden on "Earnings of Integrated Industries," "The Supposed Necessity of the Legal Tender Paper," by Don. C. Barrett; and "Oriental Trade and the Rise of the Lombard Communes," by Lincoln Hutchinson. (Published for Harvard University by Geo. H. Ellis & Co.: Boston.)

—By special arrangement the Duke of Argyll contributes to the May 15 issue of the *Youth's Companion* an article on the approaching Coronation. He describes fully the ancient privileges enjoyed by certain families in connection with the Coronation; also the ceremonial itself—the anointing, presenting of the sceptre and orb, and the final crowning. It is significant of the feeling of warm friendship existing between the two great English-speaking peoples that the brother-in-law of England's King should be a regular contributor to the most representative family paper in America. Perhaps it was this thought of how much the two nations have in common—the same ancestry, the same speech, the same ideals under different forms of government—which suggested the closing lines of the Duke's article: "For both kings and presidents the real crown is the love of the people; anointing is the love of God; the real scepter is the respect of those of their day; the real orb of empire is the verdict of history on their life and times." (Perry Mason Company: Columbus Ave., Boston.)

—The *May St. Nicholas* presents, as its "long story," an Arthurian romance by Allen French, author of "The Colonials." Mr. French has expanded a hint from Sir Thomas Malory's "Morte d'Arthur" into a charming mediæval tale wherein one of the Knights of Sir Arthur's Round Table is changed into a wolf, and yet is able to continue and complete the good work begun in his own human form. Howard F. Sprague tells of the wonderful mail-steamer that delivers the mail to passing steamers on the Great Lakes—a service of danger and daring. The daughter of Laura E. Richards continues her studies of flowers in their season. The five departments, so dear to the hearts of the young person and the child, are brimming over with good things. (Century Company: New York.)

—We are always delighted with the freshness and vigor of the *Methodist Review*. The May-June number is out with a very timely table of contents. Among the papers are: "Prophecy," by President J. W. Bashford, D. D., LL.D., of Ohio Wesleyan University; "Wordsworth—an Introduction," by James Mudge, D. D.; "The Idea of Redemption in History," by President Samuel Plantz, D. D., Lawrence University; "Interpretation of the Spiritual Life," by J. T. McFarland, D. D., Topeka; "The Evolution of Freedom in Mexico," by Charles Edward Locke, D. D., Buffalo. The editorial notes are good. In the "Arena" there are short articles on "More Liturgy and More Life," "The Pre-existence of Christ," "The Question of Inspiration," "Prayer," and "Dr. Lance on the Resurrection," by representative writers. (Eaton & Mains: New York.)

—In the *May Photo Era* F. A. Waugh, under the topic, "Photography and Education," gives suggestions for a "Technical Lantern Slide Exchange." What F. R. Fraprie has to say about "The Choice of a Camera" should be read by intending purchasers and his advice followed. "Photography in Medicine" is treated in a luminous paper by Hugo Erichsen, M. D. Leon F. Elkins explains "How to Make a Lens Shade." "Instantaneous Photography," "Reduction of Negatives," "The Rendering of the

Planes in Landscape Photography," are some of the other subjects in this month's issue. Several of the fine illustrations are from the photographs that received awards in the *Youth's Companion* exhibit. (Photo Era Publishing Co.: 170 Summer St., Boston.)

—The chief article in the *Christian Student* for May is the magnificent address delivered by Prof. Frank G. Peabody before the Boston Teachers' Meeting on "The Christian Doctrine of Wealth." The second article is entitled, "A Day at Rugby," by W. F. M. There are various notes of educational interest, together with abundant facts about Children's Day. (Board of Education of the Methodist Episcopal Church: 150 Fifth Ave., New York.)

—The May issue of *Frank Leslie's Popular Monthly* is an "Open Air Number," leading off with a finely illustrated paper by Charles G. D. Roberts on "The Lord of the Air"—the eagle. "Sealing Off the Banks" is vividly described by Patrick L. McGrath. This is followed by "Black Eagle," "The Whippet," "A Modern Voyage to Lilliput," "The Philosophy of the Road," "Wild Bird Songs," and "A Bit about Bass," interspersed with verses and stories. (Frank Leslie Publishing House: New York.)

—The *May Bookman* is readable and entertaining to a marked degree, being profusely illustrated with portraits of authors, especially new and rising ones, such as Miss Marie Van Vorst, Frederic S. Isham, Neville Myers Meakin, Nancy Huston Banks, Herbert Mueller Hopkins, etc. Leslie Stephen's "George Eliot" is critically reviewed by Edith Wharton. The "Seven Novels of Some Importance" this month include: Conan Doyle's "The Hound of the Baskervilles," Gertrude Atherton's "The Conqueror," Frank Stockton's "Kate Bonnet," Justin McCarthy's "If I were King," Ellen Glasgow's "The Battle Ground," Herbert Mueller Hopkins' "The Fighting Bishop," and Hamblen Sears' "None but the Brave." (Dodd, Mead & Company: New York.)

## Deaconess Doings

—A class of 51 graduated from the Chicago Training School this year.

—Deaconesses at Spokane recently celebrated the tenth anniversary of their work in that city.

—A Deaconess Home in Beyrouth, Syria, carried on by the Kaiserswerth Deaconesses, cares for 130 girls.

—In gratitude for the recovery of a beloved grandchild, a lady recently gave a deaconess a fifty-dollar bill to be used in the work.

—Sugar, oranges, confectionery, a rabbit and a girl, were the gifts recently presented to a deaconess in China.

—Miss Connelly is doing fine work as supervisor of the nurses in the Seattle General Hospital.

—A little boy went without a pair of skates last winter in order that he might pay for a few bricks in the new hospital building at Omaha.

—The new principal of the New York Training School is Miss Florence Slusser.

—A new nurses' home, with basement, parlor, dining-room and sleeping rooms, has just been completed at Kansas City, Kan., for Bethany Hospital, at a cost of \$5,000.

—The Presbyterian Church in Boone, Iowa, is anxious to secure the services of a deaconess.

—A large house has been purchased in Yorkshire, England, by the managers of the Wesley Deaconess Order, for a Training Home for its women. Dr. Stephenson is at the head of the enterprise.

—"The church needs her and the world needs her," says Dr. Tipple of New York in speaking of the deaconess.

—Miss Alice McKluney, at work in San Juan, Porto Rico, writes: "We have to crowd nearly fifty children into a very small room. My pupils come from the poorest homes and have no home training whatever. They are interesting and very bright."

—While the expenses of that great institution, Wesley Hospital, now run up to nearly \$4,000, they would be much more were it not for the fact that deaconesses are in charge.

—The Young Woman's School at Aurora is just closing a most successful year. Every room up to the third floor has been filled, and

as many students are in attendance as can be accommodated until the new elevator is put in.

—Miss Zaida Tyrrell, principal of the New York Training School, will spend a year with her invalid mother in California.

—The Chicago Deaconess Aid Society is fortunate in having for its presiding officer, Mrs. James A. Frake, a well-known social and woman's club leader.

—Among the students at the Chicago Training School during the spring term were a number of pastors' wives.

## 10,000 RUGS

We have the names of people for whom we have made over 10,000 Rugs from Old Carpets, and here is a sample of what they say:

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### The Southern General Conference

[Continued from Page 653.]

to the First Church. Imperative duties kept us from hearing these honored brethren; but we learn that they both spoke with great force and propriety on important themes. Dr. Brecken, we are sorry to say, was suffering from physical depression, which hindered him from completing his outline of thought. One of our most cultivated ministers assured us that even so the discourse was exceedingly stimulating and provocative. Of Dr. Huntington's effort, who is known to a wide public as a thinker and author of uncommon ability, many echoes have reached us. It was a discussion of the dangers of the self-centered life, and must have been masterly in the extreme."

The most interesting episodes of the week thus far have been the formal reception of the fraternal messengers from the Methodist Episcopal and African Methodist Episcopal Churches. Dr. Huntington and Lieutenant Governor Bates were received in a special session on Monday evening. I speak the sober truth when I say that it was a great occasion. All the Bishops were on the platform, and an immense audience filled the auditorium. The preliminary exercises were exceedingly simple, consisting in the hearty singing of "I love Thy kingdom, Lord," and a brief but fervent prayer by Bishop J. S. Key. Bishop A. W. Wilson, the acting senior of the episcopal college, presided. Very commendably he made no long introductory remarks, but simply presented the speakers of the hour in a few well-chosen words. The addresses were published in full in the *Daily Advocate* of the 13th inst., and were followed on the next day by editorial comment to this effect:

"Dr. Huntington is a tall, erect and well-preserved man of about sixty years, with a serene face, a clear, strong voice, and a perfect self-possession. His address was admirable in every respect. It had evidently been well digested before being committed to paper. Perfectly lucid in thought, and expressed in the simplest and chastest English, it displayed at the same time a wonderful familiarity with the current drifts of opinion and discussion on all grave moral and religious questions. No synopsis that we could make would do it justice. Nor is it necessary that we should attempt anything of the kind. The full report in our yesterday's issue will be welcomed by thousands of our people. Though sticking closely to his manuscript, Dr. Huntington's enunciation was so distinct that even those who sat at the greatest distance from him heard every sentence with ease. Very frequently there were bursts of cheering, and once or twice the applause was so long-continued that it was necessary to wait till quiet could be restored. We risk nothing in saying no fraternal messenger has ever made a better impression on Southern Methodists."

"After a brief interval, in which congratulations were offered him by all the occupants of the platform, Bishop Wilson brought forward Lieutenant-Governor John L. Bates, of Massachusetts, who at once made a happy hit by telling in a very humorous manner of his first experiences on entering the Oriental Hotel in this city. He is still a young man—not more, we should say, than thirty-five years of age. His personal appearance is not unlike that of Bishop Warren A. Candler. A humorous delegate, noticing the resemblance between them as they sat beside each other on the platform, has dubbed them 'the heavenly twins,' and it is

likely that the epithet will stick. Rather short of stature, stockily built, with a smooth face and a fine forehead, Mr. Bates would attract attention anywhere. Like Dr. Dooliver, who was with us four years ago, he is the son of a Methodist preacher, and glories in the fact that he was rocked in a parsonage cradle. Not an orator in the technical sense of the word, he is, nevertheless, a man of ideas and of copious and commanding speech. He hit the fancy of his hearers from the first word, and held them in his easy possession till he had finished. Nothing could have surpassed the good taste of his utterances. Not once did he get outside of the middle of the road, or make an allusion of doubtful propriety. When he goes back to his home he will carry with him the good-will of the whole Conference."

It was a source of deep regret to every one that these distinguished brethren could not tarry longer in Dallas. They had made a most delightful impression upon the whole Conference, not only by their public utterances, but also by their private deportment. The general verdict is that their visit has contributed greatly to the cause of genuine fraternity.

Rev. Dr. Parks, bearer of brotherly greetings from the African Methodist Episcopal Church, spoke in the open session on Wednesday morning. He is unmistakably a pure-blooded African. He has a tall, commanding appearance, a face as dark as Erebus, and a voice so rich and flexible as to make him an object of envy to his fellow Methodists of lighter hue. His bearing is full of dignity, without the least trace of pretentiousness. That he was in a friendly atmosphere was quite evident. The Conference rose in a body to give him greeting, and then sat to listen to him with uncommon attentiveness. Indeed, he forced attention. To have been indifferent to him would have taxed the efforts of any one in the range of his utterance. He held a type-written manuscript in his hand, and stuck to it pretty closely. This fact, however, was not much of a hindrance to his freedom of speech. His race characteristics came out pretty strongly. There was a tropical affluence of imagination, an occasional rather vigorous mixing of metaphors, a sort of kaleidoscopic aggregation and interblending of facts and fancies. No white man could by any possibility have done such a piece of work. During the progress of the speech there was frequent and hearty applause, and at the end of it the most unbounded good humor.

Rev. Ralph Brecken, D. D., of the Methodist Church of Canada, and Rev. F. L. Wiseman, of the British Wesleyan Church, will have their hearing this evening, and expectation is on tiptoe.

The most important bill put through the Conference so far is one that looks to the better equipment of candidates for the ministry. I hear that the committee on Revisals has declined to recommend the establishment of an order of deaconesses, but has formed a provision by which any quarterly conference may employ a trained woman-worker under the direction of the pastor. The Conference has voted to non-concur in the memorials asking that the use of tobacco be made a bar to the ministry.

Bishop Fitzgerald has asked for a super-annuate relation, and it is probable that Bishops Hargrove and Granbery will take the same step. Nothing has yet been said as to Bishop Key's intentions. In spite of this depletion in the number of our Bishops, there is some opposition to choosing any more. But two, at least, I think, will be named. Nobody can predict who they will be. There are many cross-currents in the atmosphere.

The everlasting war-claim has driven not a few of them into an attitude of antagonism to one another, and it may produce some surprises in the choice of the Bishops and the connectional officers.

### The Flaming Torch

[Continued from Page 657.]

ology any more than in practical work, and he knew how to clothe his ideas in clear-cut Saxon that made itself felt everywhere, even through the clumsy medium of an interpreter. He had a large, strong frame and great constitutional endurance, without which his enormous labors would have been absolutely impossible. He could not keep still, nor tarry long in a place. What has been called the locomotive habit took full possession of him. To inaugurate work few, if any, were better adapted. But he would have been in no sense fitted for a settled pastorate. Born to command, he had a most positive nature, not readily accepting human control, but always instantly submissive to what he deemed the divine leadings.

"Mr. Taylor, what is your address now?" said a gentleman to him as he was leaving London for Australia. The characteristic reply was: "I am sojourning on the globe at present, but don't know how soon I shall be leaving." He might have truthfully added that the time of leaving this globe parish concerned him not a whit. If ever a man was wholly given up to God and ready at any moment to render his account with joy, it would seem to have been William Taylor. Writing of his feelings in the midst of a severe earthquake in South America, he says: "I searched to see that I was wholly submitted to God, and quietly entrusted soul and body to the care of my Saviour. I could not call to mind one act of my life on which I could base my hope of heaven, but steadily resting my all in the hands of Jesus, I had the assurance that all was well." In the final word which ends the account of his ministerial labors, he says: "I expect to be admitted from the kingdom of grace to the kingdom of glory on the same conditions as the crucified thief, and in God's good time." Yes, but how bright the crown that has long been "laid up" for this glorious apostle! He turned very many to righteousness, and will shine as the stars forever and forever.

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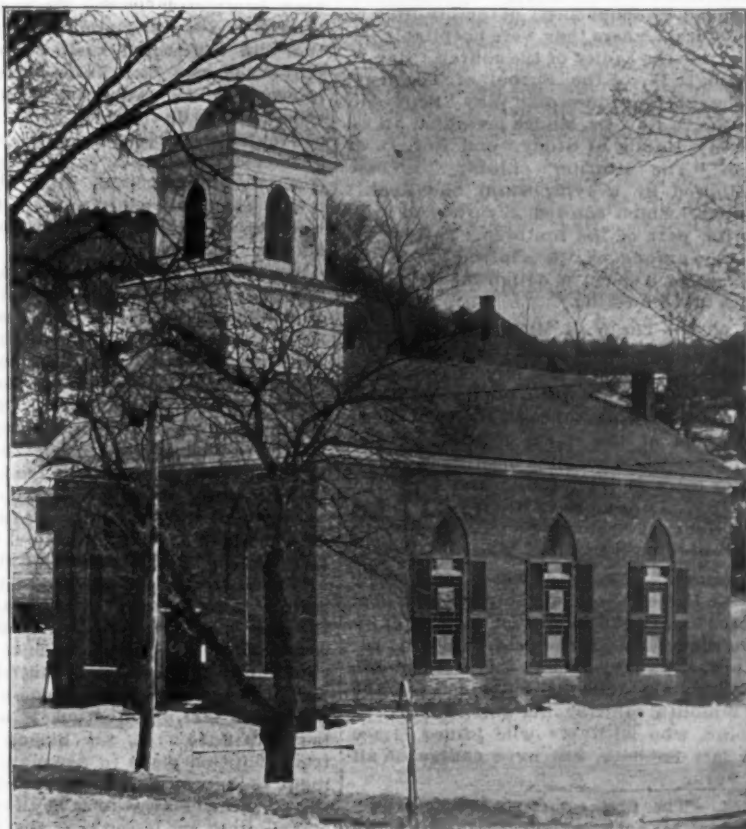
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## THE CONFERENCES

### NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—The devotions were conducted by Rev. Dr. S. F. Upham, to the great delight of all present. A committee was appointed to inform Governor Crane that he had the moral support of the members of the meeting in his effort to modify the Sunday opening bill. The order of the day was an address by Rev. Reuben Thomas, D. D., on "The Character of Cecil Rhodes." He said that Rhodes was a fair representative of the commercial, mental and moral temperament of this age. He thought his ultimate aims and purposes were good, but the means used could not always be commended. The address was historical and philosophical, and was highly appreciated. Dr. Upham was called upon for a speech, and responded in that happy way which is characteristic of all his public utterances. It was voted to discontinue the meetings after the third Monday in June until the third Monday in September.

#### Boston District

**St. Mark's, Brookline.**—Prof. Borden P. Bowne will preach next Sunday morning (May 25), and Dr. W. H. Thomas, of Wilbraham, the following Sunday. Rev. Dr. A. B. Kendig will preach four Sundays in June.

**Highlands, Mt. Bowdoin.**—One of the most attractive and finely carried-out receptions was tendered Rev. and Mrs. George Alcott Phinney at Mt. Bowdoin Church last Wednesday evening. The vestry was beautifully decorated with palms and potted plants and an orchestra furnished music. Dr. and Mrs. H. A. Sibley and Mrs. Charles Wesley Raddin received with Mr. and Mrs. Phinney. There were between four and five hundred present, including many of the ministers and prominent laymen from neighboring churches. Mr. W. A. Whitney presided, and introduced Mrs. H. A. Sibley, who welcomed Mr. and Mrs. Phinney and presented them with bouquets of choice flowers. Mr. Put-

nam, in a happy speech for the official board, said: "We have about 280 names on our list, and you have already captured 300 of them!" Fraternal addresses were also given by Drs. Arthur Little, L. B. Bates, H. S. Flint and C. W. Holden, and Mr. Phinney responded in an appreciative and appreciated manner. Mrs. Smith and Mrs. Phillips contributed vocal solos of high merit during the evening, and a collation was served.

#### Cambridge District

**Fitchburg.**—The pastor, Rev. W. G. Richardson, is having an outing for ten days, which he is spending in Washington, D. C. The writer spent last Sabbath with this church, and was greatly delighted to learn of the high esteem in which the pastor is held, not only in the church, but also throughout the entire city. One of the strong features of this church is the Sunday-school, of which Mr. Potter is the superintendent. The "Young Men's Assembly," a Bible class under the leadership of a prominent young lawyer of the city, is an inspiration to the whole church. This was organized by the present pastor.

**Newton Centre.**—The new pastorate opens auspiciously. Rev. and Mrs. L. H. Dorchester were given a fine reception on Wednesday evening, May 14, in the beautiful church parlors. Flowers and apple blossoms decorated the rooms in profusion, and daintily arranged refreshment tables were presided over by the ladies of the church. The pastor and his wife were assisted in receiving by Mr. and Mrs. E. A. Fowle and Mr. and Mrs. A. H. Leonard. Very cordial words of welcome were spoken by Mr. H. D. Degen, and a happy response was made by the pastor. It was a delightful occasion and thoroughly enjoyed by all the large company present, prominent among whom was the pastor's venerable father, Rev. Dr. Daniel Dorchester, and Dr. and Mrs. Mansfield of the Cambridge District. The parsonage, which has been completely renovated outside and in at an expense of over \$500, was occupied by the pastor's family last week. The work of the Deaconess Association was presented on Sunday, and a collection of nearly \$500 was received.

#### Lynn District

**Peabody.**—A reception to the new pastor, Rev. Jerome Wood, and family, given under the auspices of the Epworth League, was held Wednesday evening, May 7, in the vestry, Mr. Elmer Deane being master of ceremonies. E. H. Davis voiced the cordial attitude of the church; L. H. Watkins represented the Sunday-school in a few words of welcome; F. H. Boxwell spoke very timely words on behalf of the League, and Mr. Deane in behalf of the Yoke Fellow's Band; Mrs. I. P. Knowlton, in a few appropriate words, welcomed the pastor on behalf of the Ladies' Society. Mr. Wood responded happily. The exercises consisted of singing by the Arian Male Quartet, Young Ladies' Quartet, piano solos by Miss Grace Goodwin and Mr. Frank Ferrin, and Miss Jennie Rolfe rendered a vocal solo. The vestry was very beautifully decorated by the young people, furnishing a pleasing background, in front of which the pastor and family, assisted by Mr. and Mrs. I. P. Knowlton, received. Eight of the young gentlemen and ladies served as ushers. Ice cream and cake were served, and a pleasant evening was enjoyed by all. The parsonage has been put in a good condition at an expense of about \$100, which is assumed by the Ladies' Aid Society. W.

#### Worcester and Vicinity

The heart of the commonwealth, Methodistically considered, is back to its normal condition, after its annual attack of palpitation. The preachers have been received with receptions, bouquets and well-spoken welcomes; and the work is beginning to forge ahead with renewed activity.

It is a singular coincidence that eight of the largest and strongest Protestant churches of other denominations than our own are now looking for pastors, and some of them have been for nearly if not quite two years, and others have only just started out on what seems destined to be a long quest. Rev. A. Z. Conrad, D. D., for nearly twelve years pastor of Old South Congregational Church, has resigned. He saw the Old South grow from a membership of about 300 to 1,200 members; also the church freed from a burdensome debt. Rev. Dr. Alex

ander H. Vinton, pastor for so many years of All Saints' Episcopal Church, has been consecrated Bishop of the new diocese of Western Massachusetts. Two of our Baptist churches, Salem Square and the Main St. societies, are seeking a union of forces, and propose to erect a large church in the centre of the city.

**Preachers' Meeting.**—Our Preachers' Meeting was attended by about thirty of the brethren at Trinity Church, where they were hospitably entertained by the ladies of the church. Rev. C. W. Rishell, D. D., of the School of Theology, gave a thoughtful address on "Why I Believe in Inspiration." Rev. Dr. Mudge presented an essay on "My Habits of Study," and Rev. O. S. Grey on "The Minister's Library." These were followed by a symposium on "Recent Best Books," which showed a variety of reading on the part of the brethren. Pastors recently come among us were introduced to the gathering, which added a delightful social significance to the meeting.

**W. H. M. S.**—The W. H. M. Society still maintains its union features. And the advantage of this is seen not only in the large offerings secured by them for this work, but as well in the fine social features introduced. Its April meeting was held at the home of Mrs. P. Foster White. There was a business meeting in the afternoon, a tea, and then music and addresses by Rev. J. W. Fulton, Rev. Harvey H. Paine, and Mrs. Henry C. Graton, who gave an account of her recent trip through the West.

**Grace Church.**—Dr. Brady was given a reception by the Ladies' Circle at their last meeting. The pastor has started South for another expedition in the interest of the debt. He will visit New York, Newark, Jersey City, Baltimore, and Washington, and will be absent from the city for a month. During his absence, Rev. C. W. Delano, who with his wife joined Grace Church last Sabbath, will have charge of all church work.

**Coral St.**—The first quarterly conference reports all matters satisfactory. Under the direction of Miss Grace Fulton and Mrs. Lottie Robbins, a Brownie Band descended on Coral St., to the delight of the people. At the reception, which was largely attended, Mr. B. F. Sawyer, in extending the welcome of the people to the pastor and his family, presented Rev. J. W. Fulton with a purse of money. After the response by the pastor, Rev. Harvey H. Paine and Rev. B. F. Kingsley brought greetings and addresses of encouragement.

**Park Ave.**—Rev. A. C. Skinner has been warmly welcomed. This loyal, united, and aggressive young church is going to make the best of a condition which they did not bring upon themselves. At the public reception, which was an inspiring affair, addresses were made by representatives of the church, the pastor, Dr. Brady, and Rev. B. F. Kingsley. The energetic pastor threw down the gauntlet when he declared it would be his ambition to help make Park Ave. Church second to none in the city. It is a fine field. The new pastor is winning many friends.

**Webster Square.**—The reception took the form of a banquet, to accommodate which all the capacity of the ample vestries was taxed. After the supper there was music by the quartet, address of greeting by Mr. James Hunt, response by pastor, and other speeches by Rev. J. W. Fulton, Rev. H. H. Paine, and Dr. W. T. Perrin. At this time it was announced that \$800 had been paid, during the past year, on the bonded debt; also that measures were being devised to make a substantial reduction on the balance during the present year. This courageous people should have the help of all our societies. A lift all together at this time would carry this property clear of its debt and give freedom to a devoted people for larger work in a field which is second to none in the city.

**Laurel St.**—At last communion 3 new members were received by letter and 1 on probation. A supper served by the young men proved a delightful social opportunity, and was also utilized to christen the new Vose & Sons piano. The reception was, as always, so given as to make the minister feel very much at home. Addresses were given by Mr. A. L. Howes on behalf of the official board, Mr. A. T. Whitman for the Epworth League, and Rev. J. W. Fulton, Rev. B. F. Kingsley, and Hon. A. S. Roe. The Epworth League anniversary listened to a historical sketch of the Sanderson Chapter, and an address by Mr. Roe on "Memories of Epworth Rectory." H. H. P.

## N. E. SOUTHERN CONFERENCE

### New Bedford District

#### DEDICATION AT NORTH DIGHTON

A very neat, well-arranged, comfortable and well-appointed house of worship, which is to bear the name, Dunlap Memorial, has just been completed by the Methodist Episcopal Church in North Dighton. The process of erection and equipment has occupied the greater part of the past year, and the result is such as to make no one sorry that plenty of time has been taken to do the work well. As a matter of convenience the people have been worshipping in the new building for some time, even though it was not fully finished. Upon its completion it was formally opened and dedicated to the worship of Almighty God on Wednesday, May 14.

The opening service occurred at 3.30 in the afternoon. Presiding Elder S. O. Benton conducted the service. The prayer was offered by Rev. W. A. Luce, pastor of Central Church, Taunton. Rev. C. H. Smith, pastor of First Church, Taunton, led in responsive reading from the psalter, and Rev. L. B. Coddling, of Woonsocket, who during his childhood and youth resided in North Dighton and was a member of the church here, read the New Testament lesson from the fourth chapter of the Gospel according to John. After a few well-chosen words of congratulation to the Methodist people of North Dighton on the completion of their new church edifice, and to the congregation on the pleasant circumstances marking the day of dedication, Dr. Benton expressed gratification that one of the chief pastors of the church could be present, and introduced Bishop Hamilton to preach the sermon of the hour. From the text, "Salvation is of the Jews," found in John 4:22, the Bishop unfolded the truth that God plans to use man as the instrument of human salvation, urged the duty of the privileged classes to save the unprivileged, and enforced the lesson that the human salvation which God has planned must be carried to the very last needy human being. After preaching with much impressiveness and to the evident profit of the listeners, Bishop Hamilton spoke of the importance of a well-maintained place of worship, and of the duty of paying for it. With characteristic skill and energy he set about the task of raising the money needed to complete the payment of the building bills. Pledges to the amount of \$725 were made in a short time.

At the close of the service the ladies of the church served a supper to all visiting friends.

The dedication service was held in the evening, and was attended by a congregation which nearly filled the church. Again the presiding elder, Dr. Benton, was in charge. The church choir rendered inspiring music. Prayer was offered by Rev. W. I. Ward, of Fall River, and the Scripture lessons, which were taken from the ritual for the dedication of a church, were read by Rev. E. W. Goodler, of Dighton, and Rev. C. W. Hartshorn. Bishop Hamilton preached again at this service. His text was Psalm 46:9: "He maketh wars to cease unto the ends of the earth, he breaketh the bow and cutteth the spear in sunder, he burneth the chariot in the fire." Announcing that war is a rude weapon of a rude people in a rude age, and that war never settles anything, he argued with much vigor and pertinence that force is important as a means of settling questions of moral moment, supporting his position by striking citations from military history. Against this

thought he set the proposition that such questions must be arbitrated by the appeal to righteousness and truth, pointed out the fact that righteousness and truth are with God whose spirit is peace and whose method is love, and showed the supreme power of Christian love as the solvent of the troubles of this world. The sermon held the close attention of the congregation, and left a pleasant and helpful influence.

At the close of the discourse the Bishop made a further appeal for contributions toward the reduction of the debt. The total cost of the church was about \$8,500. Of this about \$6,000 had already been raised and paid, so that a balance of \$2,500 was yet to be provided for. Pledges to the amount of \$775 were announced, making a total of \$1,500 promised during the day, and leaving but \$1,000 unprovided for. The exercises of dedication day were but a beginning of a continued feast of good things covering a period of ten days, the various occasions being as follows: Thursday, May 15, 7.30 P. M., address by A. C. Cotton, secretary Y. M. C. A. of Taunton. Friday, 10 A. M.—3 P. M., regular session of East Bristol Neighborhood Convention; 7-10 P. M., fellowship meeting, short addresses and social hour. Sunday, 10.45 A. M., sermon by the pastor, Rev. H. H. Critchlow; 5 P. M., sermon by Rev. C. Harley Smith, followed by praise and prayer service. Tuesday, 7.30 P. M., sermon by Rev. John McVay. Wednesday, 7.30 P. M., Epworth League Rally, with address by Rev. Wilbur N. Mason, of Cambridge, Mass. Friday, 7.30 P. M., address by Rev. E. M. Taylor, D. D., field secretary of the Missionary Society.

The new church is an honor to the people who have given liberally and worked hard and cheerfully to erect it. No little credit for the success of the building movement is due the pastor of the church, Rev. H. H. Critchlow, whose untiring efforts, steadfast devotion and good judgment have made him an apt and safe leader in the good work.

A sketch of the church, with a history of the building enterprise and a picture and description of the edifice, will be given to the readers of ZION'S HERALD in a short time. IRVING.

**Provincetown, Centre Church.**—Several conversions have occurred lately. At the last sacramental service 1 person was received into full membership and 2 on probation. Mr. D. M. McKay, who has for quite a number of years been among the active office-bearers in this church, serving as class-leader, steward, trustee and superintendent of the Sunday-school, has recently removed to Boston for business reasons. The pastor, Rev. G. E. Brightman, is to deliver the oration before the local post of the G. A. R. on the approaching Memorial Day.

**Provincetown, Centenary Church.**—The two weeks' revival campaign in which this church engaged a short time ago seemed to be fruitful of real good. The pastor, Rev. L. H. Massey, was assisted in all the special meetings by Misses Frost and Simpson, who proved to be helpful and efficient evangelists. At the closing service in the series, 17 persons were received on probation. Of these nine were adults and the others children who had come to a decision in the Junior League. Some eighteen or twenty appear to have entered into the Christian life under the direct influence of the revival effort, and believers have been greatly strengthened and some led to a distinctively higher experience. The quickening influence is not confined to this church, but has spread to the other churches in the town. Just at this time Centenary Church contributes a worker to the ranks of the Metho-



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dist ministry. Rev. Wallace Cutter, an efficient local preacher, has gone to Gouldsboro, Maine, to take charge of the Methodist Episcopal Church there.

**Wellfleet.**—Good congregations greet the new pastor, Rev. J. A. Wood, and the work of the year opens encouragingly. Under the auspices of the Epworth League a formal reception was given the pastor and his family shortly after their arrival. Of Mr. L. D. Baker, who with his family is expected to arrive soon from Jamaica, and who is an earnest member of this church, a well-known American writer has recently expressed in the public press the highest commendation. He has for many years had extensive business interests in Jamaica, and this writer says: "There is scarcely an industry in Jamaica which does not owe something to his foresight, acumen, intelligence and kindness." The source of his power is pointed out in the declaration that "his word is never doubted because he has never broken it, nor has he ever wronged any one. He is a literal follower of Christ's precepts." Happy is the church which has such men in its fellowship!

**North Truro.**—This church has been placed in charge of James I. Ascher, a student of the Theological School at Boston. In order that the pastor and his family may be more conveniently and comfortably located, a new parsonage has recently been purchased. It is in the very centre of the village directly opposite the church.

**Orleans.**—The pastor, Rev. E. E. Phillips, reports a very healthful condition in that a number of conversions have recently taken place in the regular means of grace and without any special revival effort.

**West Dennis and North Harwich.**—At both ends of this double charge the people have received cordially and with evidence of high appreciation the newly appointed pastor, Rev. C. W. Ruoff. His family was unable to remove from his former charge until several weeks after the opening of the new year.

**Middleboro.**—The value of the application of business principles to church work is being made manifest here. Before the close of the last Conference year a determined and systematic effort was made by the official board to increase the financial resources of the church and to make them commensurate with its needs. The result was very reassuring. Careful attention is given to the secretary's department in the Sunday-school, and a detailed report, which cannot fail to be stimulating, is published monthly in the local paper. The Everett Chapter, Epworth League, celebrated its anniversary a short time ago. A social hour, a literary and musical program, and the serving of refreshments made a delightful occasion. Members of the League at South Middleboro were present as invited guests. Addresses were made by the pastor, Rev. E. Tirrell, and Rev. J. S. Bell, pastor at South Middleboro.

**Fall River, Quarry St.**—The tenth anniversary of the Epworth League was celebrated on the evening of May 10, on which occasion addresses were given by Rev. F. L. Brooks, of Chatham, a former pastor of the church, and Rev. W. S. Davis, of Fall River, one of the vice-presidents of the New Bedford District League. On April 29, ground was broken for an addition to the church building. More room for the Sunday-school and the young people's work is very much needed. It is understood that the most of the money necessary to carry out the plans was provided for before the work was begun. Considerable improvement and refurbishing of the parsonage has been undertaken.

**Fall River, North Church.**—A Home Department of the Sunday-school has been organized within a short time and a new library will soon be added to the school. The parsonage is being improved by fitting it with modern conveniences and by repairs and refurbishing. A pleasant feature of a recent meeting of the Epworth League was the extending to the pastor, Rev. W. F. Geisler, and his wife, of warm and sincere greetings on the beginning of a second year. Together with the presentation of a beautiful bouquet, such words as always gladden and strengthen the hearts of honest workers were uttered by the spokesman of the occasion and responded to by the pastor.

IRVING.

**Chilmark.**—The Chilmark Church, under the leadership of its new pastor, Rev. B. F. Raynor, shows increasing interest and activity along spiritual lines. This is especially manifest in the prayer-meeting. Mr. Raynor is an ardent advocate of clear, unmistakable conversions and active personal work for Christ. M.

**First Church, Taunton,** was greatly surprised, as was also the pastor, Rev. J. F. Cooper, when at the last Conference session the authorities removed him to Trinity-Union, Providence. There was no time for farewell ceremonies, but the good people of Taunton were not to be denied an expression of their affection. On his birthday a delegation representing the Taunton church, visited Mr. and Mrs. Cooper in their Providence home, presenting to Mrs. Cooper a beautiful jeweled token and to Mr. Cooper a very generous purse of gold. The surprise was overwhelming, and the recipients will always have warm hearts for the substantial and worthy people of First Church, with best wishes for the continuance of the work they shared for two short years.

#### Providence District

**Brockton, Central Church.**—Dr. Charles M. Melden, of Atlanta, will supply the pulpit of this church five Sundays, commencing June 1. The pastor and his wife, Rev. and Mrs. J. S. Wadsworth, will spend the time with their parents in Jacksonville, Ill.

Humors feed on humors—the sooner you get rid of them the better. Hood's Sarsaparilla is the medicine to take.

## MAINE CONFERENCE

### Lewiston District

**Brunswick.**—This church is starting out with renewed courage and hope. All the bills of last year were paid, besides \$50 on an old floating debt. The ladies are enlisting in a campaign for the extermination of the debt. New members have come into the official board. The canvass for the needed funds for the new year is going hopefully on. The church property needs painting, and the matter is being agitated. The Sunday-school is prospering. One has recently been converted. The first Sunday evening after Conference the pastor, Rev. D. E. Miller, gave a brief history of the present status of the Methodist Episcopal Church, as well as an interesting account of the Conference at Berwick. He is now speaking upon the Lord's Prayer at the mid-week meetings. All signs point to a good year.

**Lewiston.**—Both churches have given their pastors and their families hearty and delightful receptions, and both churches are taking up the work with fine courage. The grass does not grow under the feet of these busy and alert pastors, and they have a ready response from the people.

**Harpwell and Orr's Island.**—In many ways this is one of our pleasantest charges. The late Rev. Elijah Kellogg has made Harpwell famous, and the late Harriet Beecher Stowe has made Orr's Island equally so. They have their beauties of land and water that are not often surpassed. In the church and congregation are retired sea-captains and younger men who are in active service, who are large-hearted and

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generous. The membership of the church is small and the active membership very small. A revival is the great need. Mr. S. C. Prince and wife took in the entire Conference at Berwick and enjoyed it much. Rev. J. E. Clancy and wife have entered upon their labors here and expect results.

*South Paris.*—Here, too, a delightful and largely-attended reception was tendered Rev. A. W. Pottle and wife. Large congregations, the year's finances all provided for (even including the presiding elder's claim. That makes us smile!), are among the things that are full of promise. The spiritual interest keeps pace with the other interests.

*Miscellaneous.*—Quite a number of our small charges are weak and more or less discouraged. They ask for no man in particular, and do not promise to do very much for the man who may be sent to them. The enthusiasm must be aroused, plans laid, and work done largely by the pastor and his faithful wife. Such pastors have my sympathy. But if we go among the people, the unchurched and the neglected people, in a tactful, prayerful, and helpful way, we will find friends and will win victories. There is yet, amid all our poor and selfish scheming, a chance to recognize a Providence in our allotment. I had years of circuit work, and hard work, and I never found a people who were not responsive, and who did not take good care of me and mine. Let us, by the grace of God, feel that it is an honor to be allowed to preach the Gospel anywhere.

During these days that I have been shut in I have not read much, but I have read Bishop Goodsell's new book, "Nature and Character at Granite Bay;" also Dr. Jefferson's new book, "Quiet Hints to Growing Preachers." I recommend them to our preachers. They are entirely unlike, but they are broadening and uplifting, and are well intended to help one in the cultivation of a good style as well as good habits. Magee has them.

So much have I written with mine own hand.  
A. S. L.

#### Augusta District

##### RE-OPENING AT MONMOUTH

The re-opening exercises of the Methodist Episcopal Church at Monmouth occurred May 6, in charge of the pastor, Rev. H. L. Nichols. The weather was fine, and the congregations large. The event was one of importance to this church and community. The day's program began at 10.45 A. M. by the observance of the sacrament of the Lord's Supper, conducted by Presiding Elder C. A. Southard of Augusta District, assisted by Rev. Francis Grovenor (retired), of Augusta, and Rev. Frank Smith, of Pleasantdale, each having been pastors. People of all denominations were present, and nearly every one partook of the sacrament. It was truly a very impressive service. The sermon by the presiding elder, from the text, John 19: 30, followed. Rev. G. W. Woodman, pastor of the Congregational Church of Monmouth, offered prayer. Music for the day was furnished by the Lotus Quartet of Lewiston. Miss Charibel Smith, of Monmouth, was organist. The benediction after the sermon in the forenoon was pronounced by Rev. T. N. Kewley, of Winthrop. At noon a bounteous dinner was served in Grange Hall, just across the street, and every one was well fed. The Ladies' Circle had prepared for a large company, and were not disappointed.

At 2 P. M., Rev. J. R. Day, D. D., Chancellor of Syracuse University, preached the reopening sermon, from the text 1 John 3: 2: "We shall be like Him." For about twenty minutes Dr. Day interested the congregation with reminiscences. The people here are very fond of Dr. Day, and no man goes into Monmouth who receives a more hearty welcome. He is the son of this town, and the people are rightly proud of him. This being the place where he began churchgoing, and letter-learning, and religious training, and being familiar with all the changes, from the worship of God in a school-house to the beautiful edifice which this church has now, we do not wonder that in stepping into the pulpit he felt like giving a reminiscent talk instead of a sermon; but before he got through the people thought he felt like preaching. He very much appreciated the invitation to fill the pulpit on this occasion, and everybody appreciated his acceptance. All were sorry when he closed his sermon, and said they

could have listened another hour with pleasure.

Many good things were in reserve for the evening, which was a reunion. One of the most interesting features was a historical address by Architect H. H. Cochrane. He gave a comprehensive and graphic account of Methodism from the formation of the first class, in 1794, to the present time. Rev. Francis Grovenor, pastor of the church twenty-seven years ago, spoke in a reminiscent vein to the pleasure of the people. Rev. Frank Smith, greatly beloved by this people when pastor in 1892, made appropriate remarks which were well received. Rev. John B. Fogg, a local preacher, grandson of Rev. Caleb Fogg, connected the Methodism of the early days with that of the present. Rev. G. E. Woodman, pastor of the local Congregational Church, in well-chosen words bore the fraternal greetings and congratulations of his people. Rev. H. A. Howard, a son of Monmouth, in his characteristic style, gathered from the past and present a wealth of inspiring memories and thought. Letters of greeting and congratulation from former pastors—Revs. H. Hewitt, J. H. Roberts, G. D. Holmes, and W. B. Eldridge—were read, and also from Rev. M. E. King, a son of the church and former pastor, containing a twenty-dollar bill. The services of the day came to a close with the hearty singing of "Blest be the tie that binds."

*Farmington.*—The year opens pleasingly. Last year \$100 was paid on indebtedness; the pastor's salary was increased \$50; the church raised \$19 more benevolent moneys; and bills were all paid at the end of the year. There are 35 members in the Epworth League, and 60 in the Junior League. Two kindergarten classes are taught by Misses Knowlton and Fellows, to the credit of the teachers and the profit of the scholars. These young ladies are but fourteen and fifteen respectively, but they possess the gifts and qualifications of older persons, and make great success in their work. The Cradle Roll has 25 members. There are 35 subscribers to ZION'S HERALD. The past quarter 6 were received on probation. The Sunday-school has 100 in attendance on an average. The pastor, Rev. W. P. Lord, and his wife are held in very high esteem by the church and community.

*Personal.*—We wish to say to the preachers that we have been interrupted in our work since Conference by unforeseen matters which have prevented our reporting or making ready the apportionments; but we will have them in due season. However, each may begin on benevolent lines, and Children's Day, June 8, will be a good time to commence with the collection for Education. Remember that during the whole year you are the authorized agent for our church paper, ZION'S HERALD. May is none too early to begin the work of subscription. Programs will be in your hands soon, if not already, for the meeting at Fairfield, June 2-4, of the Ministerial Association. Please notify Rev. G. R. Palmer of your coming, how you are coming, and if your wife or any one else will come with you; also notify him if you are not coming.  
C. A. S.



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#### NEW HAMPSHIRE CONFERENCE

##### Manchester District

*Manchester, St. Paul's,* opens the year with good courage and promise. Large congregations greet the pastor, Rev. Dr. S. McLaughlin, as he commences his fourth year with this people. On Sunday, May 11, he preached a powerful sermon on "Voiceless Prayers." In the evening the house was full to greet the presiding elder at his first Sunday visit for the year. The reports at quarterly conference were favorable, and we are confident of a good year.

*Fitzwilliam Depot.*—A very pleasant reception was tendered to Rev. Kimball K. Clark and wife on Thursday evening, May 8. A large number were present. Ice cream and cake were served, and a very pleasant social hour was enjoyed. The work opens with promise.

*Manchester, First Church.*—The pastor, Rev. C. H. Farnsworth, has been welcomed back for his second year and has commenced the work in earnest. Two have recently been baptized, and 6 received into the church. An increase of salary was voted the pastor at the first quarterly conference. Reports at that time showed an advance in every department of church work—congregations, Sunday-school, Epworth League, class-meetings, and finances. The people all seem to have a mind to work. May 4, 237 were in the Sunday-school. The Junior Epworth League numbers 75. May 11, the anniversary of the Epworth League was observed, with a sermon by the presiding elder and an excellent concert in the evening. The church was finely decorated, and the "Rainbow Exercise" was well rendered. The weekly-offering plan to meet current expenses is working well, with the largest list of contributors in the history of the society. Deaconess day, May 18, will be observed, with Miss Fisk of Boston to conduct the exercises.

*Massabesic.*—This little struggling society opens the year's work with unusual hope and encouragement. May 11, the largest congregation that we have ever seen in the place greeted us, with the largest quarterly conference for years. With a young lady who is a Catholic for organist, and a young lady for chorister, it would seem that the young people were interested, without any reference to creed, in building up the church here. The ladies are to meet

#### Money Easily Made Selling Dish Washers

Last month I cleared, after paying all expenses, \$255.86. I believe any energetic person can do equally as well. I am selling the Iron City Dish Washer, and it is just lovely, and most every family wants one. It is strange that a good cheap Dish Washer has never before been put on the market. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. It is guaranteed not to crack or break the dishes. As soon as the people see the Dish Washer work they want one. You can make more money and make it quicker than with most any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. You can get full particulars by addressing the Baird Supply Co., 317 De Roy Bldg., Pittsburg, Pa. They started me in business, and they will do the same for you.  
E. A. C.



the pastor and wife at the home of Mrs. Benson to inaugurate a movement for the general improvement of the community in religious lines. In view of the Sabbath desecration at this point, something needs to be done very speedily to arrest these evils in the community. We expect some excellent results. Rev. C. H. Farnsworth is pastor.

Concord District

Gilmanton. — It is a question with some as to the wisdom of keeping the church open, but there are those who are desirous to see the work of the Lord move forward, and when people are giving their hearts to God from time to time, they can hardly see any good reason for closing up. At the recent visit of the presiding elder, a mother and five of her children were baptized, while the mother was also received into full connection. Some others will join on probation soon. The work is supplied by Adolphus Linfield, a student at the Seminary.

Gulford. — Rev. J. H. Vincent has made a very favorable impression upon the people here, and all are looking for a pleasant year. The parsonage is to be painted, the paint having been ready for a long time. Rev. S. P. Heath is quite feeble. He gets out to church whenever able. He is a valuable supporter of the work here, and a warm friend of the pastor.

Weirs Camp-meeting. — This meeting will be held Aug. 18-23. The executive committee are

specially anxious that the meeting shall be on strong spiritual lines. The new tabernacle is on the way, and will be pushed to completion by July 15.

Weirs Church. — This little company is full of courage. The new pastor, Rev. G. W. Jones, and his wife have already won their way into the hearts of the people and all are looking for success. Plans are making by which they hope to secure a parsonage for use before the cold weather comes. A lot of ground is promised and subscriptions are being taken.

Lakeport. — Everybody is happy that Rev. C. L. Corliss has been returned for a second year. They would have been glad for his sake if he could have had the school opportunity he desired, but what is his loss is their gain. With their debt paid, they are planning for aggressive work, and no doubt, by the blessing of God, will succeed.

Franklin Falls. — The pastor, Rev. E. C. E. Dorion, is getting settled in his new field. He found the work in good condition. His predecessor has left no dingy corners. All is clean and clear. The church is in good working order, and the prospects are for a year of fruitful labor. Mrs. C. U. Dunning, who has been stopping with her sister, Mrs. Prescott, in Franklin, met with a serious accident a few evenings ago by falling the whole length of a flight of stairs. She was badly bruised and shaken up, and at this writing is still confined to bed. We learn that Mr. and Mrs. Dunning are to make their home in Winchester, Mass., where their son, Edward L. Dunning, lives.

Special Notice for the Conference. — We hope every preacher will take his Church Extension collection before July 1, if possible. We have a grant of \$500 for the Beecher Falls Church, subject to the collections being taken. There are only \$90 to our credit after meeting the grant to Trinity, so that we can get nothing except as it comes by way of the churches. Will not each pastor help this struggling society by getting the offering, and sending, either to the Conference treasurer, J. M. Emery, Suncook, or to the office direct at 1026 Arch St., Philadelphia, Pa.

CHURCH REGISTER

HERALD CALENDAR	
Norwich Dist. Min. Asso. at Niantic,	June 2-3
Augusta Dist. Min. Asso. at Fairfield,	June 2-4
Rockland Dist. Min. Asso. at Union Church,	
Vinal Haven, Me.,	June 17-19
Maine State Epworth League Convention	
at Livermore Falls,	June 26-27
Richmond (Me.) Camp meeting,	Aug. 8-18
Sterling Ep. League Assembly,	Aug. 20-23
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 22-31
Sterling Camp-meeting,	Aug. 25-29

INTERNATIONAL S. S. CONVENTION. — The Tenth International Sunday-school Convention will be held in Denver, Col., June 26-30. Further information given later.

One of the most progressive Seedsmen in this country is Hon. John Lewis Childs, of Floral Park, N. Y. His large, elegant Catalogue is sent free to all who apply, and it presents an array of choice new Flowers and Vegetable Seeds, Bulbs, Plants and Fruits, which is really enticing. Mr. Childs has been in business 26 years, is well known and thoroughly reliable.

MINISTERS' UNION. — The Ministers' Union will hold the spring session for the current year, by invitation, in the beautiful buildings of the Groton School, Rev. Endicott Peabody, LL. M., head master, on Tuesday, May 27. An interesting program has been provided. WILLIAM J. BATT, Cor. Sec.

Concord Junction, Mass.

LYNN DISTRICT MINISTERS' WIVES' ASSOCIATION will hold its annual meeting with Mrs. C. H. Stackpole, 647 Main St., Melrose, on Tuesday, May 27, at 2.30 p. m. Electric cars leaving Scollay Square for Melrose via Chelsea and Malden, pass the door. From Lynn and Salem change to Malden car at Melrose Highlands. From railroad station take Emerson St. to Main. A. B. THORNDIKE, Pres.

FLOWER MISSION. — The Epworth League Settlement will welcome flowers, as usual, from the Leagues and churches this summer, and the express companies will, in most cases, bring them to us free of charge if requested to do so. Donations for outings for poor children and mothers of the North End will also be gladly received and economically expended. (REV.) WALTER MORRITT, Epworth Settlement, 36 Hull St., Boston.

W. F. M. W. — The regular monthly prayer service of the executive board will be held in the Committee Room, Wednesday, May 28, at 11 a. m. Subject, "Our Young People." A. W. PHINNEY, Rec. Sec.

ORGAN WANTED. — The primary department of Medford Hillside Sunday-school is in need of an organ. Any one knowing of a second-hand instrument would confer a great favor on the committee by writing C. A. Stewart, Marshall St., Medford, Mass.

BOSTON DISTRICT APPORTIONMENTS FOR 1902-1903

P. E. indicates Presiding Elder; B., Bishops; P. A., Preachers' Aid; C. E., Church Extension; F. A., Freedmen's Aid; B. E., Board of Education; G. C. E., General Conference Expenses.

	P.	P.	C.	F.	B.	G. C.
	E.	B.	A.	E.	A.	E.

BOSTON:						
Allston,	\$ 44	\$ 17	\$ 40	\$ 30	\$ 30	\$ 14
Appleton,	16	5	15	15	15	5
Baker Memorial,	72	25	60	45	45	20
Barham Mem'l,	28	12	24	24	24	10
Bethany,	56	22	48	36	36	17
Bromfield St.,	84	30	72	54	54	24
City Point,	82	14	27	27	27	11
Dorchester, 1st,	72	25	60	45	45	19
Egleston Square,	20	8	18	18	18	8
First Church,	132	35	88	66	66	28
Hld., Mt. B'wd'n,	56	25	56	42	42	19
Jam. Pl., 1st Ch.,	28	10	24	24	24	8
St. Andrew's,	28	13	24	24	24	10
Mattapan,	24	10	24	24	24	8
Morgan Chapel,	0	0	0	0	0	0
Parkman St.,	24	10	24	24	24	8
People's Temp.,	116	38	80	60	60	38
Revere St.,	4	2	4	4	4	2
St. John's,	72	25	60	45	45	20
Stanton Ave.,	56	22	48	36	36	17
Tremont St.,	140	35	80	60	60	28
Upham Mem'l,	28	12	24	24	24	9
West Roxbury,	28	15	24	24	24	12
Winthrop St.,	132	35	88	66	66	28
Brookline,	80	25	72	54	54	20
Charlton City,	16	8	15	15	15	6
Cherry Valley,	24	10	22	22	22	8
East Dedham,	28	15	24	24	24	11
East Douglas,	12	8	12	12	12	5
Franklin,	20	10	18	18	18	7
Highlandville,	28	12	24	24	24	10
Holliston,	20	10	18	18	18	8
Hopkinton,	24	12	21	21	21	10
Hyde Park,	72	25	60	45	45	20
Leicester,	10	5	12	12	12	5
Milford,	56	20	48	36	36	15
Millbury,	24	12	21	21	21	7
North Grafton,	10	4	8	8	8	4
Norwood,	16	9	18	18	18	7
Oxford,	24	10	18	18	18	7
Plainville,	28	12	24	24	24	8

QUINCY:						
Atlantic,	12	5	12	12	12	4
West Quincy,	20	12	21	21	21	10
Wollaston,	28	13	25	25	25	13
Shrewsbury,	20	10	18	18	18	8
Southbridge,	44	16	40	30	30	13
Southville,	12	4	9	9	9	4
South Walpole,	24	10	21	18	18	8
Upton,	20	9	18	18	18	7
Uxbridge,	24	10	24	24	24	8
Walpole,	16	5	10	10	10	5
Webster,	60	18	48	36	36	15
Westboro,	28	12	24	24	24	10
West Medway,	12	5	12	12	12	4
Whitinsville,	44	15	40	30	30	12

WORCESTER:						
Coral St.,	28	15	27	27	27	13
Grace,	72	25	60	45	45	20
Lakeview	12	4	8	8	8	4
Laurel St.,	44	16	40	30	30	13
Park Ave.,	28	12	24	24	24	10
Trinity,	140	34	80	60	60	27
Webster Square,	44	18	40	30	30	14

N. B. The apportionment for Bishops' Claim and for General Conference Expenses is 1 1/4 per cent. of total salary of preacher. The Preachers' Aid apportionment is 4 per cent. on cash salary of \$1,000 and above, and 3 per cent. on cash salary below \$1,000. The Freedmen's Aid and Church Extension apportionments are in each case 3 per cent. of cash salary. The apportionment for Board of Education is 1 per cent. on total salary. The Missionary apportionment is made in New York, and will be sent to preachers as soon as received.

Com. from District: L. B. DUTTON, Winthrop St. A. N. WHITEMORE, Trin., Wor. Stewards on: GEO. E. HAVEN, Hyde Park. Apportionments: W. T. PERRIN, P. E. Boston, Mass., May 13, 1902. Adv.

June Weddings

We have a large and attractive stock of Rich Cut Crystal Glass, adapted to bridal Gifts, to be seen in the Enlarged Glass Department on second floor, in single presentation pieces. Also Stem Ware in dozens or full services.

In the Art Pottery Rooms (3d floor) will be found an extensive exhibit of Richly Decorated China Plates from \$5.00 per dozen up to \$300.00 per dozen. Also Vases, Paintings on Porcelain, Jardinières, Fine Lamps, etc., adapted to wedding gifts. New subjects have been added to our series of Wedgewood historical plates, now 56 in number.

Intending purchasers of Dinner Sets (from the ordinary cottage set up to the finest porcelain services) from Minton, Cauldon, Royal Worcester, and Haviland, will find an extensive line in the Dinner Set Dept. (3d floor).

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## OBITUARIES

There lay on a new-made grave  
A harp with a broken string;  
A tender emblem of love and grief,  
Woven with flowers of spring.  
And it told a story of life withdrawn,  
Of sudden midnight on manhood's dawn.

There came to the broken harp  
The sun and the loving rain;  
The bees found honey among its flowers,  
Birds sang a sweet refrain.  
And glad spring whispered, "Love can save,  
Even though earth has a new-made grave."

And the mourner standing there  
Took to his aching heart  
The heavenly message sent to him  
Of the dear ones who depart;  
And, "Not all bitterness, not all death,"  
Said the man of faith through sobbing breath.

Nay, nay, for in Christ is hope,  
The undying things remain;  
Swift death may a sudden glory bring,  
And the loving shall meet again.  
Spring flowers and bees and sun and skies  
Bring the God-sent word that the dead shall rise.

— *Marianne Farningham.*

**Ware.** — Mrs. Philena Ware was born Feb. 25, 1815, and passed to the church triumphant, April 2, 1902.

She and her husband, Joseph Ware, who died at Hadley, Mass., June 16, 1897, in the 72d year of his age, were members of the Methodist Episcopal Church at South Acworth, N. H., for nearly fifty years. They were both worthy members, devoted to their church, and were absent from the house of the Lord on the Sabbath only when sickness or some providence made it necessary. He was an official member, and sang in the choir for over forty years. The preacher found in them attentive listeners, sympathizing helpers, and warm and true friends. One who knew them intimately has said: "It could be said of them, as it was of one of old, 'She hath done what she could.'" Mrs. Ware mourned deeply the death of her husband. She felt that her work was done, and she wanted to go and be with Jesus and the loved ones in the great company of saints.

The end came at the home of her daughter, Mrs. Charles H. Howard, with whom she spent the last years of her life, in West Somerville, Mass. She passed away so quietly (as did Mr. Ware) that they knew not when the spirit took its flight. The writer, a former pastor, who has spent many hours in their home, feels that these words are very appropriate when applied to them: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." J. H. TROW.

**Martin.** — John Martin was born in Freckleton, England, Oct. 24, 1821, and died in Warren, Mass., March 17, 1902.

Mr. Martin was a man of marked characteristics and endowments. He came from the real old Anglo Saxon stock, firm as the everlasting hills and as unbending as the sturdy oaks of the forest. What he believed he believed with all his heart, and woe betide the man or the cause he deemed to be wrong! He was afraid of nothing but sin, and was tremendously on the right side of all that makes for righteousness and truth. He had just enough of eccentricity to flavor all he said as a speaker with interest and to give emphasis to the truth. A farmer and a lover of the beautiful in nature, he took great delight in cultivating his little farm under the hill and by the running brook. His home had the charm of one of the best of Christian wives and mothers. Her word was law and gospel to him as well as to all in the household. He was fond of his children, and like Abraham of old, "commanded his household after him to keep the way of the Lord, to do justice and judgment." He was greatly respected by his neighbors and townsmen. He differed with them sometimes in matters of opinion and judgment, but it was always the difference of love and not of hate.

Mr. Martin was at home in the church of his

love and joy. Rain or shine, he was in his pew with his family on the Lord's day. And how he would look up and listen! Best of all, he was the pastor's friend and helper. He believed in "perfect love" — not of the bitter, but of the sweet. He always had a testimony, and in his own unique way he would have something to say, in or out of meeting, among his brother farmers, on the campus with the Salvation Army, in the school-house or church. The cause of temperance and prohibition had in him a strong advocate, and he never lowered his colors.

He had a large circle of grandchildren, and no grandfather was ever prouder of them or more happy in their company.

The last of life to Mr. Martin was full of sunshine and love. He lived and died in the spirit of the forgiving mercy and goodness of the Lord. With Richard Baxter he could say, "I have pain, but I have peace." At his funeral in the Methodist church in Warren, Rev. A. L. Howe, his pastor, officiated, assisted by Rev. W. B. Olson, of the Congregational Church, and the writer. Five children survive him, among whom is Rev. T. C. Martin of the New England Conference.

ALONZO SANDERSON.

**Logan.** — Mrs. Margaret Logan, beloved wife of Richard F. Logan, of Cherry Valley, Mass., was born at Paisley, Scotland, Aug. 2, 1848, and died at the home of her sister, Mrs. Annie Logan Houghton, in North Woodstock, Conn., Feb. 2, 1902, whither she had gone hoping by rest and change to find relief from heart disease with which she had been long afflicted. Here, as elsewhere, however, she obtained no relief from her protracted suffering till summoned by the messenger of death to her home in heaven.

Mrs. Logan was one of a large family who emigrated from Scotland to Leicester, Mass., the family being of ancient Scotch Highland ancestry. Her father, David Logan, and her mother, Mrs. Mary Kennedy Logan, preceded her to the better land. There are remaining to mourn their loss and cherish her memory her sister, Mrs. Annie Logan Houghton, of North Woodstock, Conn., and her brothers, David, Oscar, John and James R. Logan, long and favorably known in business, social and religious circles in Worcester and its suburbs. Margaret married Richard F. Logan, a member of another branch of the original family. Having no child of her own, she adopted the infant daughter of a deceased friend, and bestowed on her the assiduous care and nurture of a Christian mother and home; and the adopted daughter lives, with the bereaved husband and father, to cherish her sacred memory.

Under the instructions of a godly mother Mrs. Logan received enduring impressions of truth, and at the early age of thirteen years she was received upon profession of faith into the Methodist Episcopal Church of Cherry Valley, her sister Annie also joining on the same day, Sept. 15, 1867. Enlisted for life in the service of the Divine Master, with a clear apprehension of the way and plan of salvation, she entered in full view of the Cross and pursued with even, upright steps the blood-marked path of duty to the end. With strong convictions and firm purpose she united also a breadth of charity for all which secured to young and old alike harmony and efficiency in all the varied departments of church fellowship and work. For herself and others she coveted the best gifts, even the Holy Spirit in all His fullness. She achieved a growing and well-rounded Christian experience, and evidenced it by a consistent, straightforward life and service. Excepting a brief period in her early married life spent in Lowell, she retained connection with the Methodist Church in Cherry Valley, and, ably seconded by her husband and other members of the family, gave untainted service for its best interests. Called to official relations with the board, the Sunday-school, the League and the society, though ever frail in body, she was prompt and faithful to all obligations she assumed. She was no specialist, seeking or pursuing short cuts or rose-scented byways promising high spiritual attainments or exemption from personal sacrifice, but wrought day and night with labor and travail where many stronger yielded or were turned aside. Her feet rested on the rocky foundations of Eternal Truth and the God-spoken Word, the promises of grace here and glory hereafter.

Her last illness was attended at times with

great distress, but she was sustained by an unfaltering faith in Him who had called her to the fellowship of His sufferings and to know the "power of His resurrection." Blessed are the dead who die in the Lord." Mrs. Logan lived and died in the Lord, and rests in the arms of Him who is our Strong Deliverer, in full hope of a resurrection unto life eternal. May the like saving grace be the portion of all her mourning friends till we meet in that world where the inhabitants never say, "I am sick!"

FREDERICK T. GEORGE.

**Meserve.** — Mrs. Annie A. (Pray) Meserve, wife of Charles E. Meserve, of Centre Conway, N. H., died on Thursday, April 10, 1902, aged 50 years, 2 months, and 21 days.

She united with the M. E. Church in Centre Conway, Jan. 11, 1891, coming by letter from the Congregational Church. She was actively interested in the prosperity of the local church, counting it the supreme duty and privilege to aid its success in all proper ways. She was the leading spirit, the life, of the "Band of Earnest Workers." She was for several years the superintendent of the Sunday-school, the church treasurer, a steward, and a trustee. She was ever in her place and always ready to perform her full duty in the devotional services. Seldom is one person found in any church occupying so many positions and filling them all with such uniform success. Without controversy, in her removal the church lost more than would have been the case in the removal of any other member. There is not a service held in which her departure is not freshly and vividly brought to mind.

She died, as she had lived, in utter forgetfulness of self in the thoughts of others. Her mother, who lived at Fryeburg Harbor, had long been ailing with a painful and incurable malady. Frequently during the winter Mrs. Meserve would take the long drive thither and minister to her necessities all day or for a day and a night, and then return to take up the cares of her own household. In the first part of the week preceding Easter she made such a journey, and the latter part of the week she sat up all night with a sick person in Centre Conway. Her strength, which was never great, gave way under the strain, and she was unable to throw off a cold then contracted. However,

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she was present at the services on Sunday and sang as sweetly as ever at the Easter concert in the evening. That night she was taken ill with pneumonia, and never arose from her bed. She passed away on Thursday and was buried on the following Sunday. The church was crowded on the occasion by the friends who gathered to pay their last tributes to one they respected and loved. The services were conducted by the pastor. The interment was in the village cemetery. The husband loses a devoted wife, the church a loyal member, and the community an honored resident.

THOS. P. BAKER.

**Butler.**—Mrs. Mary W. Butler was born in Waketeld, Mass., May 1, 1833, and died at East Saugus, Mass., April 20, 1902, leaving a husband, Mr. William Butler, and eight children: Mary E., Clara J. (Willis), William W., Edwin A., Harry G., Ernest L., H. Winfield, and Edith L.

Converted at twelve years of age, she joined the Congregational Church, in which she retained her life relation, yet was closely identified with Methodism, for she gave four children to its membership and one son to its ministry in the New England Conference—Rev. Harry G. Butler, of Hubbardston.

Mrs. Butler possessed a strong mind, with marked literary qualities, evidenced in the writing of the best poetry both as regards thought and style. Her life was one of deep piety and abiding faith. Her well days were spent in hard work for her home and loved ones, while her suffering years, which were many, revealed the sweetest and calmest patience. Her last days told the story of her life experience. She desired to live for the sake of others, yet she trustingly said, "As God wills." "Thank God," "Glory," "Praise the Lord," and "Hallelujah" were the heart utterances given forth through a body in the extremest pain. "I want to meet you all in heaven," was one of her parting messages. Amid the quiet of Sabbath morning, two beautiful birds with two beautiful voices announced her translation.

JOHN R. CHAFFEE.

**Fish.**—Lucia Fish, daughter of Nathan and Betsey Fish, was born in Woodstock, Vermont, May 12, 1817, and departed this life from Epworth, Iowa, April 3, 1902.

She was converted at the age of seventeen, and united with the Methodist Episcopal Church, and till the time of her death was a faithful member of the same. She was a reader of ZION'S HERALD from its beginning, commencing to read it when she was a very small child. One brother, Rev. Linus Fish, who died several years ago, was a member of the New England Conference.

Miss Fish came to Epworth, Iowa, in the autumn of 1891, where she and her youngest sister, Isabel, resided till the day of her decease. She was ever a faithful Christian, thoroughly conscientious in all things. Death came to her suddenly. When her sister arose in the morning she found Lucia lying still in death. She died as she wished to die.

The funeral services were held on April 6, and were conducted by her pastor, Rev. A. M. McIntosh, assisted by Rev. H. R. De Bea, principal of Epworth Seminary.

A. M. MCINTOSH.

**Head.**—Mrs. Catherine G. (Colby) Head was born in Boston, Mass., March 3, 1840, and died in Paonia, Col., March 21, 1902.

She came to Conway, N. H., in early childhood, and the latter place ever afterward remained her home. She became the wife of John Head, Nov. 3, 1859. They lived most happily together until the day of her entrance upon the larger life. To them were given three sons and three daughters, all of whom have grown into manhood and womanhood, bringing honor to the parents.

Mrs. Head gave her heart to the Lord early in life and was always a consistent, loyal and devoted disciple. She was for many years an active and earnest member of our church in this village. She was a steward for a long period,

and her judgment was greatly relied upon by the pastors and officary of the church. She was most prominent in the Ladies' Circle, ever having its best interests at heart. Her character may be fitly expressed in a single sentence: she was kind-hearted, self-sacrificing, and spiritually-minded.

Her departure from this life was unexpected. In the month of January she and her husband left Conway for a visit to their married daughters in Paonia, Colorado, intending to be absent about a year. They arrived safely at their destination. She was taken ill on the 20th of March, and the next day was apparently much improved. In the evening one of the family passed her a glass of water and left the room after she had partaken of it with relish. Ten minutes later, when another entered the room, it was discovered that her soul had taken its flight. The funeral services were held on the following Sunday in Paonia, where, also, the interment took place. A large circle of friends deeply sympathize with the husband and children in their bereavement.

THOS. P. BAKER.

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### Editorial

Continued from Page 649

procedure was that he did it by request. Here is a suggestion that would be a convenient thing for a preacher whose stock of sermons is running low: get somebody to request the repeating of a sermon occasionally. The preacher's wife, for instance.

No one has any right to say that there is no God who has not tried living, some time during his life, as if there were a God.

Dr. Felix Adler of New York, of the Society of Ethical Culture, who is a recognized authority upon social and political questions, on returning from his tour to the South to study the Negro problem, said last week in a public address: "The third impression which I received was a sense of the damage we had done by injudicious interference, by our partially criminally culpable policy of reconstruction. As Gen. Armstrong said, it was a bridge of wood over a river of fire. It set emancipated slaves over their former masters. It gave them rights they were not fitted to use or exercise. It was an abstract regard for rights the working out of which diverted the negroes from the only paths along which their redemp-

tion can be accomplished." That is as strong language as will be found in Dr. Thomas Dixon's already famous book, "The Leopard's Spots."

It is expected that work on the first wing of the new Deaconess Hospital will begin at an early date.

Listening to a stirring public address on current events by a university president in New York—he was a proud son of New England himself—extolling Massachusetts and her grand work in developing men of intellectual and moral might, he said, by way of parenthesis: "Just now Massachusetts is struck with a wave of anti-imperialism, but she will get over that. She has a small class of reformers that must have some lad on hand, but the great mass of her people are sound and right on this great question of the Philippines."

A full account of the corner-stone laying of McKinley Memorial Ohio College of Government, from our regular Washington correspondent, appears on page 651, with an electro of the proposed building. About half the money to complete it is in sight. Could loyal Methodists and Protestants who loved McKinley do a better

thing than to send a contribution to help finish this worthy and significant memorial to our martyred President?

If pompous dignity ever seems incongruous it is in a place specially consecrated to the presence of God.

Owing to the fact that Bishop Taylor did not pass away until Monday morning, after the first form was ready for press, our editorial estimate of this great missionary apostle and his work is unavoidably placed on widely separated pages; but we doubt not our readers will follow the outline of his wonderful life with eager interest.

We are indebted to Mr. Charles R. Magee for a copy of the New England Minutes fresh from the press.

The general secretaries of the Epworth Leagues of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada, meet in Detroit, the 22d, to select the place for the meeting of the International Convention of 1903.

There must be some kind of personal contact to ensure the exercise of influence. A hermit can exert no influence; and in general the more a person withdraws from the society of his fellows the less his influence is felt. Character, plus the largest possible social contact, is the secret of abounding influence for good.

We take pleasure in making note of the protest uttered by the alumni of Andover Theological Seminary against the removal of that historic institution from its present location. A meeting of one hundred or more graduates was held in Pilgrim Hall, Boston, on Monday, and, after a full discussion, they unanimously adopted resolutions calling upon the trustees to build up the Seminary where it is, and appealing to all friends of the school and of Congregationalism to co-operate in securing such gifts of money and such commendation and good will as shall enable it to continue its work. A committee was appointed to present the resolutions to the trustees and arrange with them for a joint meeting to consider the matter more fully.

We once heard a bright and somewhat original bit of a boy say that he would like to be a doctor all but the calling on the sick people. There sometimes creeps over us the suspicion that some rather bright men want to be preachers all but the drudgery and hard work of this noble calling.

### Ch. Organs

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